

The Comentaries of

M. Iohn Calvin vpon the first
Epistle of Saint Iohn, and vpon the E-
pistle of Iude: wherein accordyng to
the truche of the wordes of the holie
Ghost, he most excellently openeth and
cleareth the point of true iustification
with GOD, and sanctification by the
Spirit of Christ, by the effects that
he byngeth forth in the rege-
neration. Translated into
Englishe by W.H.

Psal. 129. 5.

They that hate Syon, shall be all ashamed
and turned backward.

Prou. 11. 14.

House and riches are the inheritance
of the Fathers: but a prudent wife
cometh of the Lorde.

Psal. 122. 1.

Be glad ye righteous, and reioyce in the
Lorde, and bes ioyfull all ye that are
true of harte.

1580. 17.

Imprinted at London by Iohn Kyng-
stone, for Iohn Harrison the younger.

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1580. 17.

The Commentaries of

Mr. John Calvin upon the first
 Epistle of Saint Paul, and upon the
 Epistle of James: together with
 the summe of the doctrine in the same
 shall be most fruitfully opened and
 cleared by the way of true instruction
 with **CD** and justification by the
 word of Christ by the effects that
 he typograph together in the text
 new edition, Translated into

English by W. A.
 1580-1416

The first part of this book is all altered
 and turned backward.
 From year.
 House and riches are the inheritance
 of the fathers: but a prudent wife
 inheriteth the Lord.
 Prov. 1. 1.
 He glad he righteous, and rejoice in the
 Lord, and he shall call all yearning
 out of him.

Printed in London by Iohn Kegan
 for Iohn Iohnson the printer.

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 Peterborough Cathedral



To the Worshipfull my
very good freend Maister V Kil-
liam Swan of Wyre in Kent, and to the right
Virtuous and Christian Gentlewoman
Mistresse Amy Swan his Wife, with all
those that in the truth of a single hart love
the Lord Jesus, in that Congregation
on W. H. witherth plenty of those
blessinges which be pro-
mises of this life and
the life to come.

In the often consideration
(right deare in the Lord)
of the righteous iudgements
of GOD; against all the
sunnies of men; with the in-
finite ouerflowinges of all b guiltinesse before
hym; the many assaults of e Sathan; and
dangerous inticements of our owne d hartes
into the waie of euill; the e scarcenesse of the
Lords Wrathe for sinne; and our owne w-
ter finableness to stande in his sight; whiche
causeth that the hartes of many righteous

A.ij.

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THE EPISTLE

g Psal. 6. 1. 4. 5.
4. 5.
Math. 24. 46.

Jeremy. 3. 3.
Ihon. 3. 16.
Rom. 1. 16.
Gala. 2. 21.
Ephes. 3. 49. 5. 2.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Rom. 3. 3.
2. Tim. 1. 16.
k Math. 1. 17.
Gala. 1. 17.
Ephes. 2. 8.
Phil. 1. 6. 4. 19. 3.
Theos. 2. 17. 7. 2.
Tit. 1. 14. 10. 2.
Heb. 13. 21.

1 Rom. 2. 11. 16.
3. 11. 12. 16. 2.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

in the feeling of their owne wants doe euen
faint before the anger of the Lorde: hath in
the direction of Gods Spirit, given an hea-
tie desire to be assured of the waie of safetie,
with what focus belongeth to the right ap-
plication and continuance of the same.
Wherein as the Lorde hath made knowne
the riches of his owne free love towards
his the head and alone fountain of all eter-
nall safetie unto his elect: so it is also plaine
that by no other way or meane we have at-
tained unto the free gift of grace, and full
reconcilement with the Lorde, then by the
mediation of that Sonne of God in our owne
fleshe. For all the counsell, & will, wisdom,
and power of the Sonnes of men, as in them-
selues they are moste vnclaire, so must they
flie before the face of the Lord and neuer be
able to pleade innocencie for his Sinners.
Whiche reconcilement as (albeit in it self it
is allsufficient for all the sinnes of men) it is
onely effectnall to the Lordes elect, who
in the power of an effectnall in faith alone
receiue the fauour of the Lorde with appli-
cation of the promises of his grace: so in the
like power unto himself, alwaies ruling
where he is had, providing cheefly for the
honor

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in honor of his name with a raymond care for
the good of his Church, and working a
newnesse of the whole p man, doeth onely
scale unto the soules of the Saintes of God
the assurance of their good estate with the
Lord. For who so ever by an effectuall cal-
ling is grased into the Sonne of God, and
made a member of that bodie wherof Je-
sus Christ is the head, is one with hym in
the fellowship of all the blessinges of the
Lord. And albeit thei are onely infinite in
hym, who hath received above his fellowes,
yet according to the measure of the dispen-
sation of his grace, thei are freely given un-
to all his elect, and are assured unto them
by a most effectuall witness, even the Spi-
rite of adoption and grace, by who he dwel-
leth in those that bee his. Who as he is not
without his effect, so in a moste lively and
quickning power he worke applieth and sea-
leth up. And as he hath appeared for us a
King a Priest and a Prophet, so the
great kindnesse of the Lord, is severally ap-
plied according to the same. As in the first,
he hath utterly spoiled and laid waste the
power of all the enemies of his Church, and
justly taken the Kingdoms unto hymself.

np sal. 113.
1. Ihon. 17. 4.
Act. 3. 33.
1. Cor. 6. 30.
of Exo. 39. 45.
Leuit. 26. 12.
Esa. 43. 3.
Math. 9. 36. 27.
41.
philop. 3. 1.
2. Cor. 9. 17.
q Rom. 8. 28. 31.
30. 9. 24.
1. Cor. 1. 9. 34.
r Math. 12. 30.
Ihon. 10. 7.
Rom. 8. 39.
Heb. 2. 11. 12.

s 1. Sam. 2.
Psal. 2. 6.
Esa. 1. 6. 7.
Jeremy. 23. 3. 6.
Ez. 34. 24.
t Heb. 4. 14. 8. 6.
Heb. 5. 6. 1. 11.
v Deut. 18. 18.
Act. 3. 11. 22.
1. Cor. 1. 30.
Collo. 2. 3.
Iere. 23. 5. 23. 5.
Ezec. 31. 26.
Zach. 9. 9.

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the

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g Psal. 6. 1. 2. 3.

4. 5.

Math. 24. 46.

i Jeremy. 3. 2. 3.

Ihon. 3. 16.

Rom. 5. 8.

Gala. 2. 21.

Ephe. 3. 19. 5. 2.

i Rom. 8. 3.

1. Tim. 3. 16.

k Math. 3. 17.

Gala. 5. 17.

Ephe. 2. 8.

Phil. 1. 6. 2. 13. 3.

Thef. 2. 17.

Tit. 1. 7. 14.

Heb. 13. 21.

i Rom. 9. 11. 16.

5. 11. 7.

m Act. 13. 39. 26.

18.

Rom. 3. 21. 24.

35. 28. 4. 5. 11. 24.

Phil. 3. 9.

Heb. 11. 14.

in the feelyng of their owne wants doe euen faint before the anger of the Lorde: hath in the direction of Gods Spirite, giuen an hartie desire to be assured of the waie of safetie, with what soeuer belongeth to the right application and continuance of the same. Wherein as the Lorde hath made knowne the riches of his owne free h loue towards his, the head and alone fountaine of all eternall safetie vnto his elect, so is it also plaine that by no other way or meane we haue attained vnto the free gift of grace, and full reconcilement with the Lorde, then by the mediation of the i sonne of God in our owne fleshe. For all the counsell, k will, wisdom, and power of the sonnes of men, as in them selues thei are moste vncleane, so must they flie before the face of the Lord and neuer be able to pleade innocencie for his Sainctes. Whiche reconcilement as (albeit in it self it is alsufficient for all the sonnes of men) it is onely effectuell to the Lordes i elect, who in the power of an effectuell m faithe alone receiue the fauour of the Lorde with application of the promises of his grace: so in the like power vnto hymself, alwaies rulyng where he is had, prouidyng cheefly for the honor

DEDICATORIE.

In honor of his name with a ioyned care for
the good of his Churche, and working a
newnesse of the whole p man, doeth onely
seale vnto the soules of the Sainctes of God
the assurance of their good estate with the
Lord. For q whosoeuer by an effectuall cal-
lyng is grafted into the Sonne of God, and
made a member of that bodie whereof Ie-
sus Christ is the head, is one with hym in
the fellowship of all the blessinges of the
Lorde. And albeit thei are onely infinite in
hym, who hath receiued aboue his fellowes,
yet according to the measure of the dispen-
sation of his grace, thei are freely giuen un-
to all his elect, and are assured vnto them
by a most effectuall witnesse, euen the Spi-
rite of adoption and grace, by whō he dwel-
leth in those that bee his, Who as he is not
without his effect, so in a moste linely and
quickning power he bothe applieth and sea-
leth vp. And as he hath appeared for vs a
King a Priest and a Prophet, so the
great kindnesse of the Lord, is seuerally ap-
plied according to the same. As in the first,
he hath utterly spoiled and laied waste the
power of all the enemies of his Church, and
iustly taken the Kingdome vnto hymself,

Aij.

n Psal. 115.
1. Ihon. 17. 4.
Act. 3. 13.
1. Cor. 6. 20.
o Exo. 29. 45.
Leuit. 26. 12.
Esa. 43. 2.
Math. 9. 36. 21.
41.
p Ihon. 3. 3.
2. Cor. 5. 17.
q Rom. 8. 28. 29
30. 9. 24.
1. Cor. 1. 9. 24.
r Math. 12. 30.
Ihon. 20. 7.
Rom. 8. 29.
Heb. 2. 11. 12.

s 1. Sam. 2.
Psal. 2. 6.
Esa. 3. 6. 7.
Jeremy. 23. 3. 6.
Ez. 34. 24.
t Heb. 4. 14. 8. 6.
Heb. 5. 6. 2. 11.
v Deut. 18. 18.
Act. 3. 11. 22.
1. Cor. 1. 30.
Collo. 2. 3.
Iere. 23. 5. 25. 5.
Ezec. 21. 26.
Zach. 9. 9.

the

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2 Psal. 45. 6.

Psal. 110. 5.

Zach. 6. 13.

Heb. 2. 17.

the Scepter whereof shal a neuer fade or de-
caie, so we being cleared of all daunger, and
freed from the perill of all our foes, are in all
care & conscience, to confesse him our Lord
alone, and as true subiects of so good a King,
to holde our selues against Sathan and men,
vnto the pure obedience of his wil. Againe,
as he is the onely true Priest, who is sancti-
fied of God to offer vnto hym a most sweete
Sacrifice to reconcile vs vnto hymself, and
as by his alone execution of this office, and
offeryng of hymself, we haue by hym a sure
peace and free entrance into the presentes of
the Lorde, as by hym all enmitie is doen a-
waie, and there remaineth inaccomptable
peace and fauour for euermore, so we are most
strongly to cast out of sight the sleighes of
Sathan and all the deuises of men, as moſte
uncleane filthinesse for euer, and not to set
our selues, or admit others of what sorte soe-
ner, to stande for vs in this ducie, to spoyle
vs of assured safetie, and the Lorde Iesus of
this honour, that he alone and none but he
is the Priest of his Churche, and hath fully
and alsufficiently performed whatsoeuer ap-
pertaineth to their prae for euermore.

And as he alone among all the Prophets
of

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of the Lorde, hath infinitely opened the Will of God, and as in him is al fulnesse of diuine wisdome, to reueale and make knowne the Will of God vnto his Churche, and as what soeuer he discloseth vnto his Sainctes, hath a sounde warrant to be the will of the most highest, and ought to hold vs in the awe of the same: so he alone hath this peculier vnto hymself, to bee the moste excellent Prophet and Apostle of his Churche, and that none must be vnto vs in this place but he alone, and what soeuer doth not proceede from him must not be held of power to binde the consciences of men.

Esa. 40. 11. 61. 1.
Deut. 18. 15.

1 Iohn. 10. 11.

2. Cor. 2. 12.

In all whiche as the Lorde Iesus hath troden the Winepresse alone, and carried captiue. for euermore; What soeuer might withstande the saluation of his, and by his Spirite directed vs into the light and vse of the same: so in the like power of the same Spirite he sealeth vnto the consciences of men, the sounde warrant of the infinite fauour of GOD in the righteousnesse of his Sonne, to the free and sure enioiying of al the rest. And as who so hath not the Spirite of Christ is none of his, whereby is seuered the states of men, so the same Spirite is discer-

2. Cor. 1. 24.
1. Tim. 4. 1.
Esa. 63. 3.

Rom. 8. 9.

Gala. 5. 22. 23.

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ned by his effectes, whiche because in this case thei are of two sortes, it shall be profitable in a worde to weigh them a parte, that in the effectuall triall of the same, the children of God maie in a sounde experience of the power of Christ in their owne soules, be cheared unto constancie in euery good due- tie against Sathan and men: and the vaine dissemblers, Herctiques, tyme seruers, Epicures, and carnall Gospellers, with the like, who swarme euery where, maie (if thei had eyes to see) perceiue their iust cause to re- turne, and to humble their soules unto the obedience of the Lorde.

The first effecte therefore is an inwarde witnesse unto the soule of the infinite loue and free grace of God by faith in the righteousnesse of Christ, and whereby is giuen boldnesse with an assured trust to rest upon hym in euery distresse, and to repaire unto hym with calling upon his name. As it is written: Because ye are Sonnes, God hath sent the Spirit of his Sonne into your hartes, crying Abba, Father. Whiche although for a tyme it seeme to bee hid, and beyng as it were raked vnder the ashes of our owne corruption, yet because it is a pledge of the loue

Rom. 8. 16.

Gala. 4. 6.

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loue of God, which is not for a daie: but perpetuall in his Sonne (For whom he loueth, he loueth them to the ende) and working in vs an effectuall calling, which with God is without repentance, it sealeth vnto vs the truthe of a sure election, and so consequently, that there is no feare of falling away, because we rest not on any strength of our owne: but vpon the resolute continuance of the loue of God, and the infinite truth of his worde and grace.

Ihon. 13. 1.

Rom. 11. 29.

Rom. 8. 30.

The other effect is more apparantly seen. For by faith he doeth purifie the hart, canseth a true hatred and continual dying vnto sinne, and dailey quickeneth vnto the obedience of the Lorde, chaungeth the naturall disposition of the whole soule and body, and frameth it to the will of God, and worketh a feruent loue aboue all thynges vnto the Lord, and to those that be his, with continuall calling vpon his name according to his wil. And these effectes as thei are peculiar to the Spirite of Christ, and haue not been, in a right purpose (namely for the glorie of God and the good of his) in any other then in the Saintes of God, so in whom soeuer these effectes are founde, though with

Acts. 15. 9.

Rom. 6. 4.

Rom. 6. 5. 6. 7. 8.

Psal. 69. 9.

A.v.

much

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Who so hath
the fruites of
the Spirite,
hath the Spis
rite.

1. Pet. 1. 10.

Rom. 11. 39.

2. Tim. 2. 19.

much weakenesse, so it be in truth and with
out hypocrisie, it shall ever bee founde to bee
most true, that where is the effectes, there
is the cause to whom they belong. So that by
this right discerning of the fruites of the
Spirite of the Lorde Iesus, and the hauyng
of the same, we maie truly gather that we
haue hymself, so as is meant in the worde of
God, and so are surely grafted into Christ,
and maie assure our hartes before him both
for our selues and others, what soeuer other
waies our feare and feelyng be for the tyme.
For if at sometymes wee maie finde that in
some measure wee haue had these effectes,
the true fruites of a liuely faith, and so the
assuraunces of our election and saluation by
Christ, then is there no iust cause of any
feare, if wee mourne vnto the repossessing of
our peacc againe, because the gistes and cal
lynges of God are without repentance. And
if it bee objected that wee haue felt the fa
uour of the Lorde, but now it is gone, and
cleane turned awaie, as that objection is
most vntreue, so to thinke on that fashion, is
to suppose an impossible thying. For God ne
uer chaungeth his owne purpose, but what
soeuer he hath purposed shall stand, and his
counsell

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counsell shall take effect, whatsoeuer lets be against it. Whereupon we maie rightly gather, that who soeuer hath a certaine testimonie of his faith and saluation in all his life, maie be assured that it is there still: and shall bee vnto the ende, although for a tyme thei feele it not, nor perceine the working of it. For it doeth not followe, that a little child hath no reasonable soule, because he hath not the vse of it, or that the Trees be dead in Winter, because thei beare no fruite, or that there is no Fire, because there is no flame.

Againe, the Lorde Iesus Christ killeth in vs, that is, beginneth to kil in vs the whole bodie of sinne, and maketh all thinges newe concerning the qualitie thereof, so that our understanding and iudgement is lightened and gouerned, that it beginneth to approue of those good thynges which before it misliked, our will also is cleansed to the hatred of sinne, and desire of those thynges that be good, and our affection beginne to flie and eschewe what is forbidden, and to embrace and followe that whiche is commended of the Lorde. The whiche inward power of the Spirit of Christ, if wee feele in effect,
and

Rom. 8. 10.

2. Cor. 5. 17.

Reue. 21. 5.

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and working in our owne soule, or see the care it leadeth others unto: the conclusion is infallible and plaine, that wee haue faith, and so consequently Iesus Christ & eternall life.

But it is objected, how can there be assurance of the vndoubted fauour of the Lorde, and of saluation, seeing all men are sinners: not onely in that euery man is corrupted by nature, but that the corrupt nature of man doth daily bryng forth effectes accordyng to the same, mouynges, prouocations, consentynges, and actions contrarie to the will of God? yea seeing all doe sinne? The aunswere is easie, that albeit euery one hath continually in hym those thynges that bee in them selues infinitely offenseiue before the Lorde, yet the distaunce is not so much betweene heauen and earth, as the difference is great, betweene sinner and sinner, that is, betweene hym in whom sinne raigneth, and hym in whom sinne is. Of the first: the Apostle commaundeth such as feare God, that sinne doe not raigne in them, that is, haue power to leade the with delight in the waie of euill. And of the other he saith by his owne example: That that I would not do, that

Rom. 6. 11.

Rom. 7. 15. 17.

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that I doe: yet not I, but sinne that dwelleth in me. Where he meaneth by sinne, the remnaunces of corruption whiche yet were sinne, albeit he laboured against it, and was so farre from taking delight therein, that he euen groined vnder the burden thereof, saying: O wretched man that I am, who shal deliuer me from this bodie of death?

Rom. 7. 24.

But who seeth not, that fewe there are, who strue to giue obediēce vnto the Lord, and to shew forth the effectual cognizance and badge whose people thei be, by true regeneration, and sincere loue to the brethren? Infinite in deede are the thousandes of men, who beare an outward face to the Gospell of Christ, that yet doe wholly prophane them selues in the obedience of sinne, not knowing, or not regarding, that iustification, and sanctification are inseperable companions, who can not bee sondred or put aparte. Yet the olde complaint of the Prophet is in use at this daie, that men seeme to saie in their hartes: Wee haue made a couenaunt with death, and with hell are wee at a greement, though a scourge run ouer, and passe through, it shall not come ad vs; for we haue made falshood our refuge

Amos 4. 11.

2. Cor. 5. 7.

Esa. 28. 15.

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fuge, and vnder vanitie are we hidd.

Deut 29.18.19. *Moyses commaunded the Israelites care-
fully to auoide the roote of bitternesse, and
20. sheweth what it is and the daunger there-
Heb. 12.15. of, that is, an harte hardened at the iudge-
mentes of the Lorde, and sayng: Tushe I
shall haue peace although I walke accor-
ding to the stubbornnesse of myne owne
harte. The Lorde saith Moyses will not
be mercifull to suche a soule, &c.*

Heb. 12.16. *And who maie not see the many, yea in-
finite thousandes of suche as haue in their
profession succeeded Esawe, as prophane as
he, who contemned and solde his birthright
for one messe of meate, but thei thinke thei
shall safely retourne in conuenient tyme, yet
thei are greatly deceiued: Esawe thought
Gen. 25.30.2 not his birthright worth a strawe if he pe-
rished with hunger, that is, except it might
serue hym in this life. These contemne the
truth of Gods word, the honor of his name,
and care of true obedience vnto his will, in
regarde of their pleasure or profite the least
that maie. Esawe founde no place to repen-
taunce, although he sought the blessing with
teares: and who can assure them that their
portion wil not be as his. For howsoeuer thei*

Heb. 12.17.

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outwardly pretende to agree with vs in one
 and the same truth of God, yet we continu-
 ally see to our intollerable griefe, how in the
 practise of their life, thei runne headlong to
 all prophannesse, cast the glorious power of
 the worde of God (whiche should continual-
 ly bynde them to the obedience of his will)
 out of their sight, whilest thei accompt more
 of gaine then of Godlinesse, and wallowe in
 their vaine pleasures and fleshy delights,
 as is infinitely seen at this daie. Who maketh
 not a vowe in his owne soule, to giue obedience
 to the Lorde in all the actions of his life? If
 outwardly to bragge that we are children of
 the righteous, to glorie in our titles, if not
 rightly to accompt of the excellencie of our
 high calling with God, if to be hardly dra-
 wen to any good waie, and to goe swiftly to
 the waie of sinne, if our filthy gaine though
 but in a vile thyng, or beastly delights, bee
 of force to carie vs against the obedience of
 the will of God, bee to holde an estate with
 Esau as it is in deede, if onely thei haue
 sealed vnto them the fauour of the Lorde,
 who by the power of the Spirite of Christ,
 are chaunged in their whole beeyng, and
 cherefully led in the obedience of the wil of
 God,

2. Tim 3.2.5.
 2. Pet. 2.3.

1hon. 8.3.3

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God, then is there iust cause, that all carnall Gospellers, Libertines, carelesse professors and prophane men, should intollerably feare before the anger of the Lord. And although thei be infinitely drunken with this vile conceipt, that for thei bee no Papistes, which be uncleane beastes in deede remaine in their sinnes, for thei professe the Gospell, and love of the truth and doctrine thereof as common men doe, in all thynges that touch not themselves, that for the rest, God is mercifull, and thei shall doe well enough how soeuer thei live: yet let them remeber alwaies the example of Esau. He though not the excellencie of Gods calling to be as it was, in the tyme of his vanitie, nor yet doe thei. He wept for a blessing, and it maie be some of them would gladly be saved: But true repentance, the waie whereby it is had, was farrre from him, and who shall promise it unto them? It maie bee, if the Lord doe not conuert them, thei maie haue suche a repentance as Judas had, a sight of the righteous iudgements of GOD and their owne sinne: but suche a power in their owne soules, as maie soundly applie the free promises of God in Christ, and his whole righteousnesse

Luc. 24. 47.

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nesse vnto them selues, it is onely from the Lorde, and resteth not in the power of any childe of man, as maie well be seen in Esaw, who is saide to haue founde no place to repentance, though he sought the blessing with teares.

Againe, seing the Lorde maketh it known in some acceptable measure, who doe rightly profite in the profession of his name vnto the assurance of his grace & free discharge from al daunger in the daie to come. As doeth appeare in the visitation of the greate Citie spoken of in Ezekiel. 9. 4. commaundynge that all thei onely shall be sealed to a sure escape, that mourne & crie for the wickednesse of men: How shall these impure Macheuilles, Atheistes, Papistes, Libertines, beastly professors, and carnall Gospellers be put in hope of the fauour of God, who are so farre of from mournyng in their owne soules for the euilles of men, that their owne life is nothyng els, but a Sea of sinne, and daiely proceeding in continuall transgression against the Lorde. And albeit it is moste rue, that Whom the Lorde of glorie hath called from the death of sinne to the life of righteousnesse, and caused that they walke not as thei did before, seuering his

Ephc. 2. 2.

B.j. people

THE EPISTLE

2. Cor 5. 17.

people from the curse of the worlde, and the usuall waies of men, yet very fewe there are found, that make conscience of any chaunge in them selues into those waies whiche bee accordyng to the Lorde. And though it be infinitely urged vnto the myndes of men, that who soeuer is in Christ is a newe creature, that is, begunne to be chaunged in his whole soule and bodie, from corruption and sinne to the light and willing obedience of the Will of God: Yet who maie not see that the most are wilfully ignoraunt of this waie, and that it is true in experience, that the Prophet saith, that, who so withdraweth himself fro euill must be spoiled. For where are not thei held commonly for the best mē, that beare an outwarde face to the Gospell, while their liues are moste full of euill, that sticke at nothing, but at that which is good. Who sweare, lye, and commit all abominations, and yet saie thei are good Christians, and of many it is saide of them, that, thei are very good Protestants. But who so careth in all his life, to yeeld vnto the Lorde the frutes of an acceptable obedience from the grounde of a pure harte, and to square his thoughts, words & works after the rule of the worde of God, is made a prairie to the rest.

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rest. And being accompted as the skumme of the world, is set forth to the shame and reproche of all men, whose unbridled lippes and bloudie handes doe besoyle and waste them from daie to daie : So that the poore Sainctes of the Lorde, maie still renewe the song of the Church in 'Dauids tyme : Except the Lorde had beene on our side , thei had long agoe swallowed vs up quicke. And euen as of all the enemies that Iuda had, the tenne Tribes of Israell that were their bretheren , and gaue an outwarde profession of the name of GOD with them, were the greatest and moste daungerous: Euen so amongst all the enemies that Syon , Gods Church hath , the moste vehement and bitter are the falshearted and counterfaiets Israelites, Papiſtes, and other Heretiques, and prophane men. Yet of all the rest, as one enemy within the Citie is more daungerous then ten without , so carelesse professors and prophane men as thei haue moste power to hurte , so are thei furiously enraged against the truthe of the waies of God, and being set on fire to remaine in their sinne , and euen sell them selues to worke wickednesse: but in vaine, for he that sitteth on high shal laugh them to scorne. The Lord shal haue

Psalm. 124. 1. 2.

Psalm. 2. 4.

B. ij.

them

THE EPISTLE

them in derision. For can thei make any accomptes, that euer thei that haue beene iniurious to the Churche of GOD, and to his people, haue escaped the iust hande of the Lorde? Did not Abels blood, vniustly shed by Caine when he thought hym self to bee safe, crie vengeance on hym and his posteritic for euer? Did Ismaell or Esawe go free, for their iniuries done to the Lordes seruantes? Went the reprochfull taunts for nought, that the olde and euill worlde did vse against righteous Noe? Or Sodome for their sinnes and iniuries against Lott? Or the Princes against Daniell? Was there euer Nation, Kingdome, or People, so mightie in power, so surpassing in policie, or wise in their generation, that haue set themselues against God, his truth and people, and haue not tasted of his indignation in due time, and can these tyme seruers, hypocrites, and prophane men, perswade themselues that thei shall be the first? Doe thei not remember that the Lorde saieth to his Churche, who soeuer in thee shall set himself against thee shall surely fall? Are not Nimrod, Pharao, Ieroboham, Nabuchadnezer, Darins, and Alexander, and many moe gone, their Kyngdomes laied waste, and their great and famous names

Gen. 4. 10. 11.

Gala. 4. 29.

Psalm. 137. 7.

2. Pet. 2. 5.

2. Pet. 2. 8.

Dan. 6. 8.

DEDICATORIE.

names raised from the earth? Is not their Religion chaunged from euill to worse, their Cities, Townes, and Temples made dennes for wilde beastes and vncleane birdes, as the Lordes Prophets tolde long before? Can thei be more cruell then Nero, Dioclesian, Domitian, or suche like? Can thei passe Iezabell, Antiochus, or suche beastly tormentors? And yet in spite of them all, and all thei could doe, the Lord hath defended his, and powred vppon them the recompence of their waies, in his due tyme. If the wicked that now liue, could passe all these in madnesse, and them selues in crueltie, yet shall this be iustly taken up against them: Why do the heathen rage and the people murmur in vaine? For he is infinitely more strong that is with vs, then any that can be against vs. And though the wicked bende them selues, and runne together against the Lorde and his annointed: yet if wee weigh the cause well, wee shall euer finde it moste true, that, There are moe with vs then with them. Let the vngodly therefore haue their momentany ioye that shal ende with shame. And let vs strue to be mynded as he, who saied: The Lorde is my strength saith my soule, therefore will I trust in hym, and

Psal. 2. 5.

1. Kin. 6. 16.

Iob. 19. 29.

Psal. 62. 7. 18. 2.

B. iij.

vnder

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Under the shadowe of his winges shall be
 my refuge, &c. For as the Lorde our moste
 good and mercifull father, doeth, according
 to his infinite wisdomme and endlesse com-
 passion, prepare his people unto hymself, try-
 yng what they wil beare for his names sake,
 euen so he doeth not assaie them aboue that
 he makes them able to beare: but armes
 them beyonde the thoughtes of the harte of
 man, till he sende them full deliuerance of
 all euill. In these miserable daies wherein
 we liue, as God in greate mercie hath staied
 the rage of our enemies, that they can not so
 spoyle and make waste of the bodies and li-
 ues of the godly mynded, and suche as daie-
 ly labour and profite in the true feare of
 GOD, as is like they would: so yet they re-
 maine themselves, euen men vowed and gi-
 uen ouer to the will of Sathan, hauyng their
 hartes sett on those thynges that are euill,
 and their feete swift to commit sinne. What
 their bloudie hands dare not attempt, their
 poisoned tongues spare not to spue out where
 soeuer they come. Now that fire and faggot
 cease, their slaunderous liyng lippes are ope-
 ned wide, and their vncleane mouthes made
 Brothelhouses of all vntruthe against the
 seruantes of the Lorde. And where they
dare

1. Cor. 10. 13.

Prov. 1. 16.

DEDICATORIE.

dare not openly blaspheme the doctrine for feare of shame, thei secretly secke to undermine it, by inueighyng against the teachers and true professors thereof, railing, lying, and slaundering, without care or conscience what thei speake, so that thei maie doe the mischeefe that thei labour for. This kinde of persecution is not lesse greivous to a godly mind, then the other, and yet it is euer true, the righteous are bolde as a Lyon, and a iustified mynde will tourne it self vnto God, will beare his crosse thankfully, accompting it for exceedyng ioye to be called out of the Lorde, to stande in his cause, and to suffer somewhat for his names sake, confessing that the seruaut is not aboue his Lord. If Christ our Lorde escaped not the venome of suche impoisoned tongues: but thei called him Samaritane, and saide that he had a Dauill, let no true Christian looke to be free. For if thei haue called the Maister of the house Beelzebub, what will thei call them of the housholde? Dauid, a paterne of the Church of God, felt those euilles, when he compared slaunderous tongues to Razors and sharpe swordes, and when he praied: Deliuer my soule O Lord from liyng lippes and from a deceitfull tongue. And the Lorde cut

Prou. 28. 1.

James. 1. 2.
Phil. 1. 29.

Math. 10. 24.

Ihon. 8. 48.

Math. 10. 25.

Psal. 51. 2.

Psal. 120. 2.

B. iiii.

of

THE EPISTLE

of all flatterynglippes, and the tongue that speaketh proude thynges. And as the Prophet hath praised, so will it come to passe to all suche as with vniust reproches or otherwaies iniurie the Saintes of the Lord, and thei shall one daie approue it to be most true that is said of our Sauour Christ, that, It were better a Millstone were hanged aboute their neckes and they drowned in the depth of the Sea, the than that thei should offende one of the least of them that beleue in hym. For our owne partes, wee see into what condition we are come, that vnder Poperie we are tormented and persecuted with all extreame handling, and vnder the Gospell we are slandered and reuiled: so that we maie iustly saie with the Apostle: We are daiely accompted as Sheepe appointed to be slaine. And yet beyonde all this, Sathan hath preuailed in an other euill, whiche is more vneasie to be borne to a godly mynd then all the rest is. And that is to see, that Papistes and other Heretiques, the longer thei haue helde and practised their error, the more forward and feruent thei bee in the waie of sinne, but many that seemed to haue well profited in knowledge of the Lordes truthe, haue at once

toured

Math. 18, 6.

Rom. 8, 36.
Psalme. 44. 22.

DEDICATORIE.

toured out of the waie, and as beeyng in a
dead sleepe of securitie, flatter themselves in
a naked knowledge without all true zeale
to quicken the giftes that thei haue, to the
honour of God and the good of his Saints.
It is accompted a notable point of excee-
dyng wisdom in this daie with many, not
to shewe a face to the truthe or to our bre-
theren before men, but as the moste doe,
whiche is nothyng at all. When we first be-
gan to bee lightened with knowledge of the
truthe, the Gospell it self was moste sweete
vnto our soules, and the fellowshippe of our
bretheren was moste deare and profitable
vnto vs: but now Sathan hath besotted vs
with an imagination of knowledge, and al-
most who doeth not thinke it folie to be fer-
uent, and a point almost of extreame mad-
nesse to make more accomptes of men as thei
accompt of the Lorde, and yet we haue the
president of the Spirite of God, to comforte
vs in that waie. True knowledge in deede,
and right zeale for the Lorde, are icynt cō-
panions, or rather Twinnes, that maie not
be sondered, whereby the harte is lightened
and stirred up to a cheresfull and moste rea-
die obedience of the will of God, with desire
of his glorie and the good of his people be-
fore

1. Thess. 1. 3.

B. v.

THE EPISTLE

fore all thynges in the worlde . And what maie we thinke of them that be otherwise, that pamper them selues either in a blinde zeale without care of knowledge , the waie to error , or in a bare knowledge thinking themselues wise despise the waie of the Lord, which is in true zeale and right knowledge of the Lordes waies according to his word. And their such proude accompt of nothing, taking the very shadowe of knowledge for true knowledge it self, maketh them secure, who of wise and zealous members of Gods Churche, according to the measure of their experience in that tyme , are now become unprofitable Drones , and carelesse Epicures , and thinke them selues more wise (in their extreame follie) then euer thei were before . But it must needes be as the Lorde hath foretolde of the like , that thei are either stonie grounde, where the seede had no depth of yearth , or that it is choked with thornes, euen their harts eaten up with the care of this world, whose ende will be worse, then the beginnyng.

Some others there are that take exceptions at whom thei wil, and albeit the Lord hath testified that there is no respect of persons with hym, yet thei feare not to uphold this

R
P

Math. 13. 5. 6. 7.

Luc. 8. 6. 7. 8.

Math. 12. 45.

Act. 10. 34.

Rom. 2. 11.

DEDICATORIE.

this imagination of their owne, that in respect of profityng and practise of true godlinesse, euery one in their place, it is more free for some men then for othersome, and for all men then for women. And that their such dreaming may appeare the more grosse, thei let not to saie, (with what purpose I leaue to them selues) that a woman should not bee more religious then her housbande, forgettyng belike, the approued examples of the Scriptures 1. Sam. 25. 3. Luc. 8. 3. And how many holy women are infinitely mentioned in the worde, without any mention of their housbandes fall, and holy Histories testifie of very many, that haue manfully giuen their liues for the Gospell, when their housbandes haue beene backsliders, and some of them haue persecuted their poore wiues. And that thei maie bee founde to peruert the straight waies of the Lorde, thei saie a man should not take to wife (as the like) one that is more religious then hym self. I would aske these men whether a man maie take a wife that is more welthie then hymself, if thei graunt that he maie (as I trust thei will easily do) then shal thei be inforced to saie, either, that the thynges of this worlde are more to be esteemed, then the heauenly blessings of the Spirit

Acts. 1. 14.
Rom. 6. 6. 12. 13
1. Tim. 5.
Luc. 23. 55. 56.
Luc. 24. 1.
Read Maister
Foxe, and by
name Anne
Askewe, and
Prestes wife
of Excceter.

THE EPISTLE

Spirite of God, and the transitorie thynges of the bodie, more worth then the giftes of the mynde, or that a man not onely should: but also ought to make especiall choyce, as there are excellent blessings in the inner man. And if the wife must be in all thynges a helper, then in the cheefe thynges it were absurdc to saie she must bee vnapt to helpe. Thei maie remember that the Lords people haue from tyme to tyme, been forbidde to match themselues with the prophane, whiche necessarily intendeth the contrarie. But thei will except, that thei doe not denie, but the Wife should haue some religion, but not more then her housbande: But thei should rather saie it is shame worthie in the housbande, who should be so farre before, to come so farre behind. I aske, when the housbande hath no religion, and the Wife must not haue more then he, or when he doth not labour for it, and she must not labour more then he: how muche is then left vnto her, either of religion, or of meanes to attaine vnto it, none at all. This is so farre of from continuynge them vnto all good duetic vnto their housbandes, wherevnto thei are fast bounde by the lawe of God: and suche as in truthe feare the Lorde, will I am right sure make

Gen. 2.18.

Deut. 7.3.
Iude. 3.7.

Ephe. 5.22.
Collo. 3.18.
1. Pet. 3.1.

DEDICATORIE.

make conscience of: that it is to saie almost,
 that their saluation and the meanes of it, is
 not free, but at the deuotion of others, that
 God, his worde and grace, with the glorie of
 his name, are quite out of sight, and the
 houbande must be in his place. Let no man
 thinke that my meaning is to loose the real-
 mes of obedience in this case: for my whole
 desire is quite contrarie. First, that bothe
 the houbande, and the wife, should obey the
 Lorde, bothe as Christians, and in their se-
 uerall place: thei that are to gouerne, to go-
 uerne in, and accordyng to the Lorde, and
 thei that are to obey, to obey in, and accor-
 dyng to the Lorde. If any intende otherwa-
 yes, their authoritie will bee without the
 Lorde, and deserueth to bee so taken. A-
 gaine I aske, seyng the Lorde hath appoin-
 ted this vnto all his children, that what soe-
 uer thei haue gained of knowledge & prac-
 tize in the worde of God, thei still grow and
 goe forward to full perfection whether thei
 be men or women: who shall prescribe a suf-
 ficiencie, or dare saie that thei haue enogh?
 I wish we maie in this cleare light of know-
 ledge leaue winking, as it were, at noone da-
 yes, and tremble, thus to dallie, or thus to
 deale uniuistly with the most holie truth of
 the

Collo. 3. 17.

Acts. 4. 19.

1. The. 4. 1. 2.

2. Pet. 3. 18.

Psalm. 84. 7.

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the Lorde, and to presse vniust iniuries vpon the soules of our poore bretheren, least in carelesse greenuyng the consciences of the Lordes annointed, we violently bryng vpon our selues the heauie wrathe and indignation of God.

If we in the truth of an humble soule do weigh the seuerall testimonies of the worde of the Lorde, to the right guiding of his seruants to the assuraunce of his grace in the obedience of his will, we shall easily be made able to meete with all these mischeefes and many moe, that might otherwaies preuaile to turne vs out of the waie. And as the Spirite of God hath amongst infinite other places of Scripture to that effect, by the Apostle Saint Ihon in his first Epistle, proued that true iustification and eternall life is onely by Iesus Christ, and shewed further, that there is no assuraunce of this grace of the Lorde, where is not the effectuall power of the Spirite of the Sonne of God in the iustified (who are vnitied vnto hym as the members vnto the head, and receiue of his fulnesse) to leade them in a continuall true obedience of his will reuealed in his worde, and in the truthe thereof, that thei might stand out immouably vnto the end, exhorted

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ted to beware of false teachers and all that
deceiue, and reasoning from the effect to the
cause, he proueth the truthe of the loue of
God towarde vs, by our loue to the brethe-
ren. Which beynge well considered of vs and
applied to our seuerall vse in the direction of
the Spirite of Christ, will not onely arme vs
against Sathan in the former euilles: but
make vs effectuellie wise in the waie of life.
And as the same Epistle of Saint Ihon is
most sweete and plentifull in it self, being full
of plaine witnesse of the grace of God, and
effectuall testimonies who bee his: So is it
most clerely & profitably opened and made
plaine by the reuerende and moste worthie
seruant of Iesus Christ, M. Calvin, in his
tyme. Whiche his labours, in regarde of the
greate good thei might doe to many fearing
the Lorde, that want the knowledge of the
tongue wherein he wrote: I haue (as my o-
ther occasions haue giuen me leaue) tran-
slated into the Englishe tongue, and offryng
my poore labours therein to the Church of
GOD, I haue been bolde to commend the
first fruites, as it were, vnto you, right har-
tely praiyng, that whatsoeuer the Lord shall
therein open vnto you, that maie concerne
you through conuersion, continuance, or
cherefull

THE EPISTLE

cherefull constancie in the Lorde, that you
will applie it nere vnto your soules, and that
you maie so alwaies profite in the same, as
may more & more seale vp vnto your sene-
rall consciences the effectuall assurance of
the eternall grace of God in Iesus Christ,
and make you able to stand vnder the bur-
thens that you do, or shall indure from tyme
to tyme, for the honour of his name. Mai-
ster Calvin also vpon Iude, and an Epistle
of his owne written to a freend, I haue, as I
might, translated likewise, and deliuered
withall to the Printe, praiyng that the one
and other, maie doe that good to Gods
Churche, and namely to your selues, that I
hartely wishe, and that you maie euer re-
maine together in the unitie of truthe, and
in all holy fellowship among your selues, and
with the whole Church of God, growing vp
from strength to strength, to a full mea-
sure of perfection in Iesus Christ, to
whose mercies I shall not cease
by his grace, to comend you
and the whole Church
of God for euer.

Yours assuredly in the
Lorde. W. H.

The Comentaries of M.

Jhon Calvin, vpon the first

Epistle of Saint Iude.

The Argument.



His Epistle is most agree-
able to his spirit, who before
others was therefore belo-
ued of Christ, that he might
make him familiar unto vs.

Further, it containeth Doc-
trine mixt with exhortations. It disputeth of
the eternall veritie of Christ, together also of
the incomparable grace, which he being made
manifest to the world he brought with him,
and generally of all his benefits: and chiefly
it commendeth and extollith the inestimable
grace of the adoption of the Son. Thence it
taketh the occasion to exhort. Sometime it
doth generally admonish to religious and ho-
ly life, and againe by many it giveth preceptes
of love: but none of these it doth prosecute in
continuance. For as you here in reaching
and exhorting be instructed, so especially he
is plentiful in urging to brotherly love. It also
toucheth other thinges briefly: as of sow-
ing seeds of sowers, and such other like. But
nothing may be observed in his place.

C.j.

i That

Vpon the first Epistle

woorde are to bee resolved. We declare vnto
 you, the worde of life, which from the be-
 ginning hath by all meanes, been truly re-
 uelated vnto vs, how life was made manifest
 in it. Or if you had rather otherwise, we haue
 fauour we shew you of the worde of life; it
 was from the beginning, and so was openly
 shewed to vs; because life is made manifest
 in it. But this member, *That which he was*
from the beginning, is undoubtedly referred
 to the *Diuinitie* of Christ; for God was not
 manifested in the flesh from the beginning;
 but he who alwaies was life; and the eter-
 nall worde of God; in the fulness of time
 became man. Again, those things which are
 to be of the beholding and feeling with ha-
 des, doe more belong to the human nature.
 But because two Natures make one per-
 son, and that one is Christ, who talke out
 from the Father; that he might be euen upon
 hynt our flesh. The Apostle teacheth us
 to see in common together, that he
 hath been alwaies visible; and after man-
 ner seem. Whereby is resolved that our Sa-
 uour of *Sermon*; that there is one nature and
 being of the deitie with the flesh; and more
 ouer that the worde is truly made flesh.
 Because the living worde was seen in the
 flesh.

fleshe. Let vs remember therefore, that this doctrine of the Gospell is auouched, that he who in the fleshe did truely proue himself to be the Sonne of God, and was acknowledged for the Sonne of God, was alwaies the impossible worde of God: And yet he doeth not here assigne the beginning of worlde, but ascendeth higher.

Of the word of life. The Eternitie case is taken in the place of an Epithite for quickening, because as he teacheth in y first chapter of the Gospell, In it was life: albeit this title doeth belong to the Sonne of God by adoblaright, both because he hath plentifully poured life vpon all creatures, & because he now repairerh life in vs, whiche was put out and perished by Adams sin. Vea, moreouer the name it self of the worde, may be expounded twoo manner of waies, either of Christ, or of the doctrine of the Gospell for by that also, health is brought vnto vs. But, because the substance thereof is Christe, & it doeth not containe anie other thing, then that he at length was manifested vnto men, who alwaies was with the Father: the first Exposition seemeth to me more simple and more naturall. Further that the wisdomie whiche doeth remaine in God, is called the

Vpon the first Epistle

made, is euidently seen by the Gospell.

That which we haue heard, that which we haue seen. This hearing was not of any spread reporte, whereto small credite vseth to be giuen: but I haue meane, that of those thinges which he taught, he was first effectually taught of his Father, so that he telt forth nothing rashly. And in truth, no man shal bee a profitable teacher in the Church, who hath not first hymself been a disciple of the Sonne of God, and rightly instructed in his Schoole, seeing that his authoritie alone, ought to be of mooste force.

Whereas he saith, that he did se it with his eyes, it is not a phantasie, but a greater expressing for amplification sake. Yea, not being contented with a simple sight, he addeth, we looked vpon And our handes haue handled. By which wordes, he doth testify that he taught nothing, which he had not thoroughly approued. Yet the approuing of the senses, seemeth small to bee profitable to the present cause: For y^e vertue of Christ can not be comprehended with eyes or handes. I aunswere that the same thing is spoken here, which is in the first Chapter of his Gospell: We haue seene his glorie, that is, glorie worthy the onely begotten Sonne

of God. For the Sonne of GOD was not
acknowledged according to the outward
forme of his bodie: but by that whereas he
shewed forth the famous experiences of his di-
uine power: so that in hym, as by a lively
and expresse Image, did shine the Paetie
of the Father. Whereas the wordes are of
the Plurall number, and the matter doeth
moſt indifferently appertaine vnto all the
Apostles, I doe willynghly interpret it of
them: especially because the question is of
the authoritie of the testimony. But no lesse
frivolous, as I lately touched, and to bee a-
shamed at, is the lewdnesse of Seruetus, who
neglecteth these wordes; whereby to proue that
the worde of God hath been visible and pal-
pable. He doeth wickedly either deſtroie the
two Natures, whiche is in Christ; or min-
gle them confuſedly together. He therefore
doeth imagine I wot not what I ye, so deſi-
gning the humanitie of Christ, that he doeth
utterly take from hym the truche of mans
nature; denyng in the meane tyme that
Christ is any other waie the sonne of God,
except because he was conceived of his mo-
ther by the power of the holy Ghost, and ta-
king from him his proper abiding in God.
Whereupon it followeth, that he is neither

Vpon the first Epistle

God nor man, albeit he seeme to forge a confused Masse of both. But because the mynd of the Apostle is vndoubted vnto vs, let vs passe by that Dogge.

2 And the life was made manifest. This note of ioining together is here put in steed of shewyng plainely. As if he should haue said: We do giue witnesse of the word that giueth life, euen as life were made manifest. Albeit the sence maie be double, either that Christ was giuen, who is life and the fountaine of life, or that life was plainely offered to vs in Christ. And this latter doth necessarily follow of the first. As muche yet as doeth belong to the signification of the wordes, these two differ betweene themselves, as the cause and the effect. Where secondly he rehearseth, *We shewe eternal life.* I doubt not but that he speaketh of the effect: that is, that wee attaine vnto life by the benefite of Christ. Wherevppon wee gather that Christ can not be preached vnto vs, but the kingdome of heauen is opened vnto vs, that being raised from death, we might liue the life of God.

Which was with the Father. This is true, not onely since the world was made, but also from the first eternitie. For God was alwaies

water the fountaine of life, but the power and abilitie of quickenynge was in his eternall wisdom, whiche yet he did not shewe forth before the creation of the worlde, And since God beganne to geue his worde, that power whiche before was hid, hath appeared to self unto the creatures. Now this was some manifestynge, but the Apostle respecteth another thynge, that is, that the life was made manifest in Christ, whē he beynge clothed with our flesh, did performe the partes of redemption. For albeit the Fathers vnder the law were fellowes and partakers of the same life: yet we know thei were shut vnder the hope, which afterward should be reuealed. It was of necessitie vnto them that thei should seek life fro the death and resurrection of Christ. But the matter was not onely farr separate from their eyes, but it was also hidde from their myndes. Thei therefore depende vpon the hope of the Reuelation, whiche at the last in his tyme did followe. Thei could not indeed obtayne life, except by some meanes beynge made manifest vnto them. But betwixt them and vs there is a greate difference, because whome thei sought darkly in figures beynge promised vnto them, we now apprehende him, be-

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png giuen as it were with our handes. But
the purpose of the Apostles is, to take awaye
the opinion of newnesse, whiche might im-
paire the dignittie of the Gospel. In which
occasion he saith: That life did not now be-
gin of late, as if it had lately appeared, be-
cause it hath been for ever with the Father.

3 That whiche we haue seene and heard,
do we shew vnto you: that you also maye haue
fellowshippe with vs, and that our fellowshipp
maye be with the Father, and with his Sonne
Iesus Christ.

4 And these thynges we writte vnto you,
that your joye maye be full.

5 And this is the promise whiche we de-
clare vnto you, that God is light, and in hym
is not any darkenesse.

6 If we saie we haue fellowship with him, &
walke in darknesse, we lie, & do not the truth.

7 But if we walke in light as he is in light,
we haue fellowship one with another, and the
blood of Iesus Christ his Sonne, doth cleanse
vs from all sinne.

8 That whiche wee haue seene. Now he
doeth the third time repeate his hauing seene
and heard, leaſt any thing might be watpning
to the effectuall certaintie of his doctrine.
And that is diligently to be noted, that the
preachers

preachers of þe Gospell are chosen of Christ;
 who might be fit and faithfull witnesses of
 all those thynges which they should speake:
 Together also he witnesseth the affection
 of his mynne: because he saith he is not mo-
 ued wth any other reason to write, but that
 he maie prouoke and incite them to whom
 he writeth, to appoach to the fellowship of
 an inestimable good, wherby it well appea-
 reth; how muche rare he hath of their saluati-
 on, whiche auailleth not a little to procure
 ocher good and verueous thynges, for we
 are too too unkinde: if wee refuse to hea-
 rin, who desireth to communicate wth his
 parte of that happinesse, whiche he hymself
 hath gotten. We then expressely the fruite
 which is attained vnto by the Gospell, shew
 is, that we might be made at one with God;
 and w^{ch} is Sonne Christ, wherem consist-
 eth the chiefe goodnesse.
 This second member ought to haue been
 added, not only that he might make the doc-
 trine of the Gospell precious and delight-
 full, but also that he might shewe that he de-
 sired them to bee his fl^llovers; to no other
 ende, but that he might bring them to God;
 and so all might be one wth him. For the more
 they haue their mutual contumelias
 among

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mong them selues, but with God, yea, that
thei maie more and more estrange them
selues from God, whiche is the worst worst
point of all the wicked. But this, as was
saied euen now, is our onely happinesse, to
be receiued into fauor of God, that we maie
be truely knit vnto hym in Christ: of which
Thon. 17. Chap. In conclusion, I haue pro-
nounceth, that like as the Apostles are a-
dopted of Christ to be his bretheren, that be-
yng gathered into one bodie, thei maie re-
maine fast vnto God: that so he with the rest
of his fellowes in that businesse, doeth per-
forme this, that of this sacred and blessed v-
nitie there maie be many copartners.

¶ *That your ioy.* By the name of full ioy,
he doeth more fully expresse the full and per-
fect happinesse, whiche wee attaine vnto by
the Gospel. He doeth withall admonish the
faithfull where thei ought to haue all their
affections fixed. True is that Proverbe:
Where our treasure is, there is our harte.
Matth. 6. 21. Whatsoeuer therefore doth tru-
ly perceiue, of what worthinesse that fellow-
shippe is with God, he doeth withall suffi-
ciently satissie hymself with this alone, and
doth not further boyle with sundrie desires.
The Lorde is my cup, saith David, & myne
inheri-

in heritance. The Lord is false unto me in
pleasant places. Psalm. 138. 5. 6. After the
same manner, Paul sheweth, that all they
god were unto hym as tuing, that he might
possesse Christ alone. Phil. 3. 8. All therefore
in fine he hath profited in the Gospel, who
esteeming himselfe happie in the fellowship
of God, doeth rest hymself in it alone, and so
preferre it before all the worlde, that for it
he be prepared to forsake all.

This is the promise. I do no less sh-
loweth that whiche the olde Interpreter hath
written. *This is the declaration.* For albeit
(*Epistola*) with the Grecians doeth ofen
signifie a promise, yet because Iohn spea-
keth here of the testimonie, whereof he hath
made mention a little before, the text seer-
meth rather to require some other sense except
possibly you make resolute thus: The pro-
mise, whiche we bring unto you, doth brad
this with it, or hath this condition knit unto
it. By this meanes we shal understande the
mynde of the Apostle. Neither indeede doth
he here comprehend the whole doctrine of
the Gospel: but sheweth that this is requi-
red, if wee will enioye Christ and his bene-
fites, that wee become like unto GOD in
righteousnesse, and holinesse: like as Paul
saith

saith, **Woe** vnto that grace of God which
bringeth saluation vnto all men hath appered by
an vnrighteousnes of robbinge vngodlinesse, and
foully lusted, and reached by to his sobers
by, and by godly. In this present world.
Exepte he stand by to ather by by a speca-
lybe, that wee must walke in the light, be-
cause God is light. In the first of the second of
1. further, where as some say he calleth
God light, and some say he saith, he is in the
light, the wordes are to be vnderstood too muche.
Why? For as much as he is called the Prince
of darkness, it is euident enough. Therefore
why God on the contrary parte is called the
father of light, and light it selfe, if it be may
be vnderstande, that there is nothing in him,
but that which is cleare, pure, and sincere:
then, that he dooth so lighten all thynges
with his brightnesse, that he suffereth no-
thing that is defiled by vncleane, no blemishes
of vncleannesse, nor by the filth of deceipt, nor
any other euill to be close of his. Therefore
this is the common saying, there is no agree-
ment betwene light & darknesse, that while
we walke in darknesse, wee are asendred
with God. Therefore that that for ieremie
which he mentioned canot other wise stand,
then if wee also be accordingly pure, holier
and

and full of light. In Iohn 1. 9. to 12. 35.
In Iohn there is no darkness. This man-
 ner and kinde of speaking, whiche is here u-
 sed, is very familiar with Iohn, that he may
 amplify by a contrary denials, that whiche
 he hath before affirmed. Therefore the sense
 is. That God is such a light, as that he ad-
 mitteth no darknesse at all: whereupon it fol-
 loweth, that he doeth continually hate an eu-
 il conscience, and a restless, leude, and un-
 happy life and conuersation, and whatsoeuer
 doeth growne out of darknesse. *John 1. 9.*
If we say. It is an argumente of repus-
 gnances, whilst he gathereth that they are
 strangers from God, whiche walke in dark-
 nesse, yet this whole doctrine dooeth de-
 pend vpon a more high principle, that is,
 that God doeth sanctifie his children. For it
 is not indeede a bare precept, whereby he
 doeth require of vs an holy life, but rather he
 sheweth that the grace of Christe is also ef-
 fectually vnto this, that the darknesse be pur-
 ged away, & maie kinde the light of God
 in vs. As if he should haue said, whereas
 God doeth communicate himself with vs,
 it is no vaine counterfeit, but it is of neces-
 sity, that the power and effect of this socie-
 tie, doe shewe forth in our life, or els the pro-
 fession

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fession of the Gospell shalbe counterfalte. ~~Whereas~~ he appereth, we do not the truth. It is as much as if he should haue saied, we doe not truly, ~~or~~ we haue not in estimation that whiche is true and right. And it is that manner of speaking, whiche I noted first to bee plentifull use with hym.

But if wee walke in the light. Now he saietly, that this is a certaine marke of our coniunction with GOD, if wee bee made like vnto hym, not that the purenesse of life do reconcile God vnto vs as the first cause, but the Apostle meaneth, that by the effect it is apparant that we are knit vnto God, if his purenesse doe shine in vs. And indeede so is the matter, that wheresoeuer God doth come, all thynges are so fully replenished with his holinesse, that wipe away all uncleannesse: but without hym wee haue nothing but uncleannesse and darknesse. Where it appeareth that no man liueth well, except also he cleane fast vnto GOD. Where he saith that we haue fellowship one with another, it is not simplie referred to men, but he placeth God on the one parte and vs on the other. Yet it maie bee demanded, what man can so expelle the light of God in his life, that this likenesse whiche God requir-
reth,

reth, maie bee apparaunt, for by this meanes it must nedes be, that he is altogether cleane and without darknesse. I answered, that these kinde of speecches are to be fitted to the capacite of men. Therefore he is saied to be like vnto God, that doeth aspire vnto his similitude, how farre so euer yet he bee from the same. And no example is to bee fetched els where, then from this present place.

He walketh in darkenesse. Whosoever is not guided by the feare of God, nor in a pure conscience respecteth this ende, that wholie giupng hymself to GOD, he doeth studie to promote his glorie. Therefore on the contrary, he that in the sincere affection of his hart, conformyng his life and al the partes of it, to the feare and obedience of God, doeth purely worship him, albeit he faile in many thinges, and to moane vnder the burthen of the flethe, he is taken to walke in the light, because he holdeth the right waie. It is therefore the alone bypightnesse of conscience, whiche doth discern betweene light and darknesse.

And the blood of Iesus Christe. After he hath taught of what maner is the bond of our vnitie with GOD, he also sheweth the fruit that issueth from thence: that is, that then our sinnes are frely forgiven vs. And this is that

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blessed.

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blessednesse, whiche Dauid describeth in the
32. Psalm. That we maie know our selues
to bee most miserable, vntill we beyng rege-
nerate by the spirite of God, do serue hym in
a cleane hart. For what can be thought more
miserable then man, whom God hath in ha-
tred and abomination? Upon whom toge-
ther doth rest the wrath of God and eternall
death? This is a place worthe noting, whēce
we first learne, that then the satisfaction got-
ten by the death of Christ, doeth properly be-
long vnto vs, when wee embrace righteouf-
nesse with a right purpose of hart. For Christ
is not a redeemer, but vnto them who beyng
turned from iniquitie doe leade a newe life.
Wherefore, if we desire to haue God merci-
full vnto vs, that he maie forgiue our sinnes,
we must not excuse our selues. Finally, from
repentaunce, remission of sinnes can not bee
separate, neither can our consciences haue
peace with God, where the feare of God doth
not beare rule. Secondly, this place doeth
teache, that the free forgiuenesse of sinnes is
not once onely giuen vnto vs, but that this
benefite remaineth perpetuall in y^e church,
and is dailey offered to the faithfull. For the
Apostle doeth here speake to the faithfull, as
in truthe there was neuer any, nor ever shall
be,

he, whiche can otherwise please God, seying
all are holden with guiltinesse before God.
For what soeuer kinde of desire to doe well
be in vs, wee alwaies goe vnperfectly to the
Lorde. Further, whatsoeuer is an halfe part,
deserueth no praise with God. We againe in
the meane tyme doe reiect our selues frō the
grace of God, as muche as lieth in vs. So it
commeth to passe, that all the Saintes haue
neede of daily forgiuenesse of sinnes, because
that this onely doth continue vs in the hous-
holde of God. Where he saith, *From all sinne*,
he doeth signifie, that by many meanes wee
are guiltie before God: as indeede there is
no man that is not defiled with very many
sinnes. But he teacheth that no sinnes doe
hinder the righteous and such as feare God,
whereby thei maie the lesse please God. He
also sheweth the waie to obtaine forgiuenes,
and the cause of our beyng made cleane: that
is, because Christ hath purged our sinnes
with his blood. But he affirmeth that all the
godly shall vndoubtedly be partakers of this
beyng made cleane from sinne. The whole
parte of doctrine hath been wickedly corrup-
ted of the Schoolemen: for thei saie, that the
free pardon of sinnes, is onely giuen vnto vs
in Baptisme: thei doe graunt, that there one-

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In the blood of Christ is effectual. But after Baptisme thei teache, that wee are no otherwise reconciled to God, then by satisfactions. And here thei leaue indeed some parte to the blood of Christ : but when thei ascribe vnto workes, commendation and power to satisfie for sinnes, and to please God, but in the least measure, thei doe wholly ouerthrowe, that which Iohn saith here : For these will neuer agree betweene themselves, that we are purged by the blood of Christ, and that workes are cleansinges from sinne : because Iohn here assigneth not the one half, but the whole to the blood of Christ. This therefore is the somme, that the faithfull doe certainly assure themselves, that thei are accepted with God: because he is pacified towards them by the Sacrifice of the death of Christ. Wherefore the power and effect of al these, resteth in the onely blood of Christ. Whereby is refuted the Papistes most horrible inuention of Indulgences: For as if the blood of Christ were not sufficient, thei require also the blood and merites of Martyrs to bee an helpe. And yet this blasphemie amongst them spreadeth further: for when their keyes, in whiche thei hold that remission of sinnes is included, are copned, partly of the blood and merites of Martyrs,

Partirs, and partly of the workes of Superogation, with whiche euery sinner doeth redecime hymself, there remaineth to them no remission of sinnes, which doth not derogate frō the bloud of Christ. For if their doctrine should haue place, then shall not the bloud of Christ purge vs, but shall onely concur as an helpe in part. And by this meane the consciences shall hang in doubt, whiche the Apostle commaundeth here to rest in a sound assurance.

8 If wee saie, that wee haue no sinne, we deceiue our selues, and the truth is not in vs.

9 If we confesse our sinnes, he is faithfull and iust, that he maie forgine vs our sinnes, & to cleanse vs from all vnrigheteousnesse.

10 If wee saie wee haue no sinne, wee make hym a lier, and his worde is not in vs.

NOW he commendeth that grace by necessitie. For because no man is free frō sinne: he sheweth that we are all caste awaie and without hope of remedie: except the lord dooe helpe vs by the waie of forgiuenesse. This is the reason why he so vehementlie wgeth, that no manne is innocent: That all maie the better knowe, that thei haue neede of mercie, whiche maie deliuer them from banishment, and so thei might the more bee

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stirred vp, to the obtainyng of this same so necessarie a good. By the name of Sinne is noted, not onely a wicked and defiled inclination: but the faulte whiche dooeth truely make vs guiltie before God.

Further, sayng the speeche is generall: it followeth, that none of the Saintes, which are, whiche were, or whiche shalbe, are excepted from this number. Wherefore *Augustine* doeth exceedyng fitly resell the cauill of the *Pelagians* with this testimonie, and doeth also wisely weigh, that the confession of guiltinesse is required, not for humilites sake: but least in liyng we deceiue our selues. When he addeth, *The truthe is not in vs*. After his maner he confirmeth the former sentence by rehearsing it againe: albeit it is not a simple rehearsing as other where, but he saith they are deceiued because thei glorie in liyng.

9 If wee confesse. Againe, he promisethe the faithfull, that God will bee fauourable vnto them, so that thei acknowledge them selues to be sinners. For it is a most excellent thing that we be certainly perswaded, that there is a readie and prepared reconciliation for vs with God, when wee haue sinned otherwise wee continually beate Hell shutt vp within vs. Fewe indeede doe weigh this, how miserable

rable and unhappie a thyng the waueryng
 and vniquietnesse of mans conscience is: but
 so the case standeth with vs, that Hell doeth
 raigne where there is not peace with God.
 How muche more ought we to imbrace this
 promise with all our harte, whiche offereth
 assured forgiuenesse to all that doe confesse
 their sinnes. Further, he teacheth that it is
 founded vpon the faith and righteousnesse of
 God, because God who hath promised is true
 and plaine: for thei that thinke he is called
 iust, because he doeth iustifie vs freely, in my
 iudgement, doe reason too subtiltie. For this
 iustice dependeth of faith, but eache of them
 is annexed to the promise, for otherwise God
 maie bee iust, and yet deale with vs in moste
 high iustice: but because he hath bounde hym
 self to vs by his worde, he will not be taken
 for iust except he doe forgiue. But this con-
 fession when it is referred to God, requireth
 a sincere affection of the harte, and the harte
 can not speake to God without newnesse of
 life. Therefore it doth containe in it true re-
 pentance. God indeed forgiueth freely: but
 so, that his easinesse to mercie, bee not an in-
 tisement to sinne.

Shall cleanse vs. The word of purging see-
 meth to bee taken in an other sence then be-

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foze.

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foze. For he saied wee were cleaused by the bloud of Christ, because by his benefite our sinnes are not laide to our charge. But now after that he hath spoken of forgiuenesse, he addeth also that God doth purge vs from vnrightheousnesse, that this second member may be diuers from the first. So he signifieth that a double fruite doth arise to vs of confession, that God beyng pacified with the Sacrifice of Christ, doeth forgiue vs, and that he doeth correct and amende vs. If any man obiect, that while wee are in this worlde, we are neuer purged frō al vnrightheousnesse, as much as belongeth to reformatiō, it is true indeed: but Thon doeth not teache, what God doeth now perfect in vs. He is faithfull, he saith, that he maie make vs cleane, that is not to daie nor to morowe. For as long as we are compassed about with fleshe, wee must bee in continuall goyng forwarde. But that which he hath once begun, he doeth daiely proceede to doe, till at the last he doth performe it. So Paule saith: That we are elect, that we may appeare before God without reproof. Ephe. 1. 4. and els where, that the Church is cleansed, that it maie be without spot or wrinckler Ephe. 5. 27. Albeit if any had rather interpret this place otherwise, as if he spake one thing
twise,

twise, I leaue it free.

10 *Wee make hym a liar.* He goeth further, that thei blaspheme God, which alaine purenesse vnto themselues. For we see how that eueriwhere he condemneth all mankinde of sinne. Wherefore he entereth battaile with God: whosoever seeketh to shunne this determination, and doeth repproue hym of a lye, as if he did presse them that deserued it not. For confirmation sake he addeth, that *His woorde is not in vs*. As if he should haue said, that we cast aside that his so excellēt doctrine, whiche includeth all vnder guiltinesse. Wherevpon we gather, that then we haue rightly profited in the worde of the lord, when we are truely humbled, that mourning vnder the burden of our sinnes: we do learne to flie to the mercie of God, and reſte our selues no otherwhere then in the fatherly free mercie of God.

The second Chapter.

- 1 **L**ittle children, these thynges I write vnto you, that you sinne not, but if any man synne, we haue an aduocate with the Father, Iesus Christ the righteous.
- 2 And he is the propiciation for our sinnes & not for ours onely, but also of the whole worlde.

D.v.

This

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This is not onely a bzeef rehearsing of the former doctrine, but almoste a somme of the whole Gospell, That wee abstaine from sinne: And yet because wee are alwaies subiect to the iudgement of God, we are certain that Christe dooeth make intercession, with the sacrifice of his death, that he maie reconcile the Father vnto vs. In the meane also he vseth a preuention, leasse any man should thinke that he giueth libertie to sinne, when he preacheth of the mercie of God, and teacheth, that it is set fozthe vnto vs al. He therefore ioyneth together twoo partes of the Gospell, whiche preposterous men separatyng, doe rende and make lame the Gospell it self. Further, the doctrine of grace hath euer ben subiect, to the slaunders of wicked men: wht the forgiuenesse of sinnes is sette fozthe in Christ, then thei bragge, that there is graunted libertie to sinne. That the Apostle maie meete with these mischefes, at the firste he sheweth, that this is the ende of his doctrine that men should cease to sinne. For when he saith, *That you should not sinne*: he onely meaneth this, that thei should abstaine frō sinne, as muche as thei are able foz the imperfectiō of man. And hereto tendeth that, whiche I handled befoze of the societie with God, that

we might be made like vnto hym. Yet in the meane tyme, he ceaseth not to speake of the free forgiuenesse of sinnes, because that albe- it that the Skie should fall, and all thynges be cōfused together: yet this part of doctrine is neuer to bee omitted, but that the office of Christ must bee preached plainly, and to the purpose, and this it becommeth vs to doe at this daie. And because fleshe is prone vnto loosenesse, menne are diligently to be put in minde, that righteousnesse and saluation, is therefore gotten by the death of Christe, that we maie be an holy people of God. Yet how- soeuer it come to passe, that many do wicked- ly abuse the mercy of G D D, and also many dogges doe slaunderously speake euill of vs, as if we let loose the reines to wickednesse: wee must goe forward constauntly, in auou- chynge the grace of Christ, in whiche the glo- ry of God doeth moste notably shine, and the whole saluation of man consisteth. These bar- kynges (I saie) of the wicked, are to bee des- pised, wherewith wee see that the Apostles were assailed. For this cause, he straight ad- deth the seconde member, *That wee haue an aduocate*, when wee haue sinned: by which wordes he confirmeth that, whiche he had be- fore. Because wee are farre from perfecte right.

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righteousnesse, yea, wee daieily increase our
guiltinesse: that there is together a presente
remedie to appease **GOD**, if wee flie vnto
Christe. And this onely is it, wherein consci-
ence maie quiet themselves, wherein resteth
the righteousnesse of man, and in whiche is
established the hope of saluation. The condi-
tionall member, *If any man*, must be resolved
into a causall: for it can not be but we sinne.
Finally, **Ihon** sheweth, that we are not one-
ly called from sinne by the Gospell, because
that there **God** dooeth call vs vnto hymself,
and offereth the spirite of regeneration: but
also that the wretched sinners are comforted,
as haupng **God** alwaies mercifull vnto the:
and that their sinnes wherewith they are hol-
den doe not let, but that they are iuste neuer-
thelesse, because they haue a Mediatour, who
doeth reconcile them to **God**. Further, whē
he goeth about to shewe, how wee become a-
gaine into fauour with **God**, he saith, that
Christ is our Aduocate. For in this he appe-
reth before the face of **GOD**, that he maie
shewe forth the efficacie of his Sacrifice to-
wardes vs. To the ende this maie be better
vnderstoode, I will speake more plainlie:
The intercession of **Christ**, is the continuall
applicyng of his death vnto our Saluation.
Where

Whereas therefore God dooeth not impute our sinnes, hence it is because he hath respect vnto Christe, our earnest Intercessour. But the twoo titles wherewith he afterwarde adorneth Christ, doe properly belong to the circumstance of this place. We calleth hym *Iust and Reconciliation*: It behoueth that he be indued with bothe, that he may beare the office and persone of an Anuocate: for what sinner can obtaine for vs the fauour of GOD? For therefore wee are all diuened from haupng accessse vnto hym, because no man is pure, and voide of sinne. No man therefore is a fit high Priest, but he that is innocent and separate from sinners, as also is testified. Heb. 17. 26. *Reconciliation is added, because without Sacrifice, none is a fit high Priest.*

Therefore vnder the Lawe, the Priest neuer went into the Sanctuarie without blood and Sacrifice with praier, as if a solemne seale wer wont to be added by the ordinance of God. By whiche token, God would haue it knowne, that he whiche should obtaine fauor for vs, must be prepared with Sacrifice. For when God is offended, the price of satisfaction to pacifie hym is required. Hence it followeth, that all the Sainctes which haue been, and whiche shalbe, haue neede of an aduocate:

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uocate : and that there is none sufficient to
vndergoe this office but onely Christ . And
in truthe Ihon hath ascribed to Christ these
two Epethites by name, that he might shew
hym to be the onely Aduocate. And as there
commeth vnto vs threby exceedyng conso-
lation , when wee heare that Christ died not
onely once, that he might pacifie his Father
towards vs: but continually make interces-
sion for vs, that the waie might be opē for vs
vnto the father in his name, that our praiers
might be heard: so is it chiefly to be takē heed
vnto, least the honour that is appropriate and
due to him alone, be transferred to an other.
But wee knowe in the Papistrie, this office
was ascribed indifferently to the Saintes.
Now there bee almoste thirtie yeares , since
this excellent Principle of our Faith was
almost buried: That Christ is our Aduocate.
Thei confesse indeede at this daie that there
is one of many , but not alone. Thei that a-
mong the Papistes haue some more mode-
stie, denie not that Christ doeth excell aboue
all other Aduocates whatsoeuer : but neuer-
thelesse afterwarde thei associate vnto him,
a great rabblement of companions. But the
wordes of Ihon in this place do plainly ma-
nifest, that he can not in any wise bee an A-
uocate

uocate, & is not a Priest. Further the Priest-
 hood appertaineth vnto none but vnto Christ
 alone. In the meane tyme we take not away
 the mutuall intercession of Saintes, wher-
 by among them selues thei exercise charitie.
 But this is nothyng to them that are dead,
 who are separate from the fellowship of mē,
 and nothyng to those defences whiche they
 counterfaite to themselves, least thei should
 only cleaue to Christ. For albeit that brethe-
 ren praye for their bretheren, yet without ex-
 ception thei all respect one head defender. It
 is therefore no doubte, but the Papistes doe
 set against Christ euen so many Idolles, as
 thei imagine Patrones vnto them selues.
 But it is to be noted by the way, that thei err
 too grosely, which tumble Christ at his Fa-
 thers knees, that he might pray for vs. Such
 imaginations must bee taken awaie whiche
 derogate from & diuine glorie of Christ: and
 the simple doctrine is to be held, that & fruite
 of his death doe remaine freshe and perpetu-
 all for vs, that by his intercession he reconci-
 leth God vnto vs, and as well doeth sanctifie
 our praiers by the sweet smel of his sacrifice,
 as help thē by the fauour of his supportation.

2 Not for ours alone. He hath added this
 for amplification sake, that the faithfull maie
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he assuredly perswaded, that the redemption gotten by Christ is extended to all, whiche shall receiue the Gospell in faith. But here is moued a question. How the sinnes of al the worlde should be doen awaie? I omit the dotages of suche franticke fellowes, who vnder the pretence of this, admit to saluation al the reprobate, moreouer Sathan himself. Such a monstrous fantasie, is not worthie the refutation. Thei that would escape this absurditie, haue saied, that Christ suffered sufficient-ly for the whole worlde: but onely effectually for the elect. This solution hath commonlie preuailed in the Schooles. All be it that I graunt that sayng to bee true, yet I denie that it agreeth with this place. For Ihs had none other purpose, then to make this good common to the whole Church. Therefore vnder the worde *All*, he doth not comprehend the reprobate: but pointeth out those which together were to beleue, and were scattered into diuers partes of the worlde. For then is the grace of Christe made manifest as it meete, when he is preached to bee the onely sayng health of the worlde.

3 And in this we knowe, that we haue knowen him, if we keepe his commaundements.

4 He that saith, I knowe him, and keepeth

not his commaundementes, is a liar, and the truthe is not in hym.

5 But he that keepeth his worde, in hym is the loue of God perfecte in deede. In this wee knowe that wee are in hym.

6 He that saith that he abideth in hym, ought euen so to walke as he hath walked.

After he hath handled the doctrine of the free remission of synnes, he commeth againe to the exhortations annexed, and dependeth vpon it: and first he admonisheth that the knowledge of God, whiche is conceiued by the Gospell is not idle: but doeth of it self byyng forthe obedience. After wardes, he sheweth, what God doeth especially requyre of vs, what is the cheef in our life: namely, that we loue God. That whiche we reade here of the effectuall knowledge of God, the Scripture dooeth not euery where repeate without cause: for there is nothing more common to the worlde, then to drawe the doctrine of godlinesse to vaine speculations. After this maner was diuinitie adulterated, among the Sophisticall Sorbonistes, that of all their knowledge, not so muche as the least sparke of godlinesse could appeare. And vaine men euery where do onely learne from the worde of God, that whiche thei maie babble out for

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ostentation sake. Finally, in all ages, this was too common an euill, to talke vainly of the name of God. Iohn therfore chuseth this principle, That the knowledge of God is effectuall. Whereupon he gathereth, that they doe not knowe God, that keepe not his commandements. *Plato*, though groping in the darcke in *Phadro*, and other places denieth, that that excellent beautie, whiche he imagineth can be knowne, but that it wil forceably carry a man into the admiration of it. Therefore, how maie it bee, that thou canst knowe God, and be touched with no affection? Neither in deede doeth this proceade onely from the nature of God, that we immediatly loue hym whom we knowe: but the same Spirit whiche doeth lighten our mindes, doeth likewise breathe into our hartes an affection, like vnto our knowledge. Albeit the knowledge of God byngeth this with it, that wee fear and loue hym: for neither can wee acknowledge hym, as he sheweth hymself to be lord and father, except we peeld our selues again to hym obedient Children, and ductifull seruantes. Brevly, the doctrine of the Gospel is a lively glasse, wherein we beholding the image of God, are changed into it, as *Paul* teacheth. ii. *Corin.* 3. 18. Therefore, where

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there is not present a good conscience, the shewe of knowledge can not bee but vaine. This is to bee marked when he saith, *That we knowe that we haue knowne.* For he noteth that obedience of God, is so knitte into the knowledge, that yet knowledge bee firste in order: as it is of necessitie, that the cause bee before the effecte.

If wee keepe his commaundementes. But there is no man, that doeth keepe them in euery parte. By that meanes then should bee no knowledge of God in the worlde? I answered that the Apostle is not at oddes with himself. When therefore he had lately set all men in guiltinesse before God, he dooeth not understande, that thei keepe the commaundementes, whiche satisfie the Lawe in all poyntes: (whiche example can no where be founde in the worlde) but those whiche labour to conforme their life, to the obedience of God, so muche as in regard of mans infirmitie thei can. For so often as the scripture speaketh of the rightousnesse of the faithfull, it is so farre of from excluding the forgiuenesse of sinnes, that rather it doeth take the beginnyng from it. Neither in dedde is it to be gathered from thence, that faith doeth leane vpon workes. For, albeit that euery one hath the witnesse

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of his faith, fro workes: yet it followeth not that it is founded there, seying that this latter prooffe is added for a signe. The assurance therefore of faith, resteth in the alone grace of Christ: but godlinesse and holinesse of life discerneth true faith, from a counterfayte and dedde knowledge of God: because this truthe is in Christe, as Paule saith, to haue put of the old man, &c.

4 *He that saith, I knowe hym.* Whereby proueth he that thei lye, whiche beste of faith without godlinesse? Merely by the contrary: because he had already proued, that the knowledge of GOD is an effectuall thyng. For, God is not known by a bare imagination: but when by his spirite he inwardly maketh hymself known in our hartes. But because that many Hypocrites dooe vainly pamper themselues with the title of Faith, the Apostle dooeth conuince suche a lye. For, that whiche he saith should be superfluous, except the false and vaine profession of Christianitie did rule in the mouthes of many.

5 *But he that keepeth.* Now he sheweth whiche is the true obseruyng of the Lawe of God: that is to wit, to loue God. This place in my iudgement, is euill expounded of the, whiche vnderstande, that thei truely please God,

God, whiche kepe his worde. Rather exposid
it thus: To loue God with a sincere affection
of harte, is to keepe his commaundementes.
For brie fly, as I haue touched alreadie, his
purpose was to shew what God doth require
of vs. The same also did Moses saie, when
he gathered the summe of the law, Deut. 10.
Now Israell, &c. For the lawe whiche is spi-
ritual, doth not onely giue commaundement
of externall thynges: but chiesly it doeth co-
mende vnto vs this, that wee loue God with
our whole hart: because that here is no men-
tion made of men, it is not to be taken for an
absurde thyng. For brotherly loue doeth al-
waies issue from the loue of GOD: as after-
wardes wee shall see. Whosoener therefore
desireth to approue his life vnto God, let him
direct all the partes thereof to this ende. If
any obiecte, that there was neuer any man
founde, that so perfectly loued God. I am-
swere, that it sufficeth, so that euer yone for
the measure of the grace that is giuen hym,
doe aspire vnto this perfectio. In the meane
tyme the definition is manifest, that the per-
fect loue of God, is the due obseruynge of his
worde.

We know that in him. He commeth againe
to the fruite of the Gospell, wherect he had

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made mention: that is fellowship with God and with his Sonne. And so he confirmeth the former sentence, by thynges that follow. For if the end of the Gospell be, that we may haue fellowship with God: and there can bee no fellowship without loue: no man can truly profite in faith, but he that cleaueth to God from his harte.

6 He that saith he abideth in him. As before he proposed vnto vs the light of God as a patterne to followe: now also he calleth vs to Christ, that we maie become followers of hym. Yet he doeth not simplie exhorte to the imitation of Christ: but by the vnitie whiche we haue with hym, he proueth that we ought to be like hym. The likenesse of life and workes he saith wil proue vs to abide in Christ. Further, by these wordes he maketh hymself an entraunce vnto the loue of our bretheren, whiche he will immediatly adde.

7 Bretheren; I write no newe commaundement to you: but an old commaundement, which you haue had from the beginning: this olde commaundement is that worde, which ye haue heard from the beginning.

8 Againe, a newe commaundement write I vnto you, whiche is the truthe in hym, and also in you: for the darkenesse is past, and

and that true light now shineth.

9 He that saith he is in that light, and hateth his brother, is in darknesse vntill this tyme.

10 He that loueth his brother abideth in that light, and there is none occasion of euill in hym.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whether he goeth, because that darknesse hath blinded his eyes.

An exposition of the former doctrine, that is, that to loue God is to keepe his commandementes. And he doeth not with more wordes carie in this without cause. First, we knowe that newnesse is alwaies hated or suspected. Then wee doe not easily take vp an vnwonted worke. Moreover, when wee haue embraced some certaine kinde of doctrine, it is greuous vnto vs, that any thyng therin bee chaunged or inuocated. For these causes Ihon sheweth, that he teacheth nothyng of loue, but that whiche the faithfull hauing heard from the very beginnyng, hath waxed olde in the very vse. Others doe expound oldnesse otherwise: that is, that Christ preserbeth now no other rule of life in the Gospell, then God did once vnder the lawe: and that

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is moſte true. Neither doe I gainsaie, but in this ſence a little after, he calleth the worde of the Goſpell, the olde commaundement. But now I take it, that he meaneth onely this: That theſe are the firſt rudimentes of the Goſpell: that thei haue beene ſo trained from the beginnyng, that there is no cauſe why thei ſhould thinke that as vntwoted, where with thei ought to haue beene indured long agoe. For it is plaine, that the Relatiue is put in the place of the cauſe. Therefore he calleth it *Olde*, not becauſe before many wordes it was deliuered to the Fathers: but wherein thei were inſtructed immediately from their firſt entraunce of Religion. And that auaileth muche to the confirmation of faith, becauſe the readers ought to take it to haue proceeded from the ſame Chriſte, of whom thei haue the Goſpell.

The olde commaundement is. It is probable that the name of oldneſſe in this place is extended further. For the ſpeech is more full when he ſaith: *The worde which you heard from the beginnyng, is that olde commaundement.* And verely in my iudgement, it ſignifieth that the Goſpell ought not to be taken as a doctrine newly ſprung up, but which came out from God, and is his eternal truth.

As if he should haue saied, ye ought not to measure the antiquitie of the Gospell by the space of time, wherein it is brought vnto you, for therein is manifested vnto you the eternall will of God. God therefore did not giue vnto you this rule of godlie life, when you were first called to the faith of Christ, but the same was alwaies firme and approued with him. And indeede this finally ought to be accounted antiquitie, and deserueth accomme and reuerence, whiche hath his beginning of God. For the counterfaiete deuises of men, by how long prescription of yeares so euer, haue not so much authoritie, that thei should ouerthrowe the truthe of God.

8 *Againe, a newe commaundement.* The Interpreters seeme to me, not to haue vnderstoode the Apostles mynde, for he calleth that Newe, whiche God by instruction doeth as it were dayly renew, that the faithful in any all their life long exercise themselves therein, because thei can requite nothing more excellent. For the beginnynges whiche children learne, afterwardees giue place to higher and more sounde doctrine. Contrarily, Ihon denieth that the doctrine of louyng the bretheren is suche, that in tyme waxeth out of vse, but that it doeth perpetually flourish, that

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the highest perfeccion bee not lesse then the first entraunce . Further, this was needfull to be added, because as men are more curious then is meete , a greate parte doe euer greedily desire some newthyng. Hence commeth the irkesomnesse of true doctrine , that it begetteth infinite wonders of errors , whilest euery one gapeth a freshe after newe quiddities . But where this is once set doune, that the Lord proceedeth in one maner, that in all our life he maie holde vs in that whiche wee haue learned: there is giuen a bridle to suche desires: Therefore, who so desireth to reache to the point of wisdom, because it belongeth to the right gouernment of life, let hym profite in loue.

Whiche is the truth. He proueth that which he hath saied by reason : because in this one commaundement of loue, whiche belongeth to the direction of life , the whole truthe of Christe doeth consist . Further, what other more greate reuelation is to bee waited for? For Christ is in truthe the ende and accomplishment of all thynges, therefore the name of truth hath regarde vnto this, that thei rest as in the point . For it is taken for the fulnesse or absolute estate . He ioyneth Christ vnto them, as the head to the members. As if
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he should haue said, that y^e bodie of the church hath no other perfection, or that thei shall be soundly knit vnto Christ, if an holy loue doe mutually flourish among themselves. Others expounde it otherwise: That whiche truche in Christ, is also in you. But I see not to what ende it serueth.

Because the darkenesse is past. He putteth the tyme present in place of the tyme past. For he noteth that as soone as Christ hath shined, we haue the brightnesse of vnderstandyng, not that euery of the faithfull vnderstandeth the first daie so muche as he ought. For Paule also Phil. 3. 11. saith, that he laboureth to apprehend that which yet he hath not attained vnto, but because the knowledge of Christ is sufficient to expell darkenesse, therefore daiely goynges forwarde are necessarie, and euery ones faith hath first a beginnyng before it come to perfection. But because GOD continueth the tenour of the same doctrine, wherein he biddeth vs to increase: the knowledge of the Gospell is worthely called the true light, where Christ the sonne of righteousness doeth shine. So the way is shut vp to the malepartnesse of men, who indouour to corrupt the purenesse of the Gospell with their owne counterfeit inuentions:

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tions: and with good warrantise it is lawfull to condemne with moste bitter cursing the whole Popishe diuinitie, whiche doeth who-
arken this true light.

He that saith he is in the light. He doeth prosecute his Metaphor. He hath said that loue is the onely rule, whereby our life must be squared: he hath said that this lawe is appointed to vs in the Gospell. Finally, he hath said that there is as it were the noone light, whiche ought to continue our eyes in the beholding thereof. Now of the contrarie he gathereth, that thei are all blinde and doe erre in darknesse, which are straungers from loue. And whereas he first set downe the loue of GOD, and now of brethren, there is no more repugnaunce then betwixt the effecte and the cause. Finally, thei are so knit together of themselves, that thei can not be separated. Thou wilt after saie in the third chapter, that wee doe falsly boast of the loue of God, except wee loue the brethren. And that is moste true. But now he taketh the loue to our brethren, as a testimonie, whereby wee proue that wee loue God. In somme, seying loue doeth so respecte God, that in God it comprehendeth men: there is no absurditie in that that the Apostle disputing of Loue, doeth re-
ferre

ferre it indifferently, somtymes to God, and
sometymes to the brethren. And this is a co-
mon vse of the Scripture. Often tymes the
whole perfection of life, is placed in the loue
of God. Againe, Paule Rom. 13.8. teacheth
that he fulfilleth the lawe, whiche loueth his
brother. And Christe sheweth that these are
the principall thynges of the Lawe, Righte-
ousnesse, Iudgement, and truth. Mat. 23.23
And bothe is true, and doth moste fitly agree
because bothe the Loue of God, directeth vs
to the loue of men, and wee doe in dedde wit-
nesse our Diuine affections towardes God,
by louyng of men at his commaundemente.
Whatsoeuer it be, let this euer remain firme
that Loue is the rule of the direction of life,
whiche is so muche the more diligently to be
marked, because all almoste doe rather chuse
any thing, then this onely commaundement
of God. To the same effecte belongeth that
whiche followeth, That there is no offence.
where is the desire of Loue, for he that so fra-
meth his life, shall neuer offende.

11 *He that hateth his brother.* Againe, he
admonisheth, that although thou make an ex-
cellent shewe of vertue, yet there is nothyng
that is not filthie, where loue is absent. Co-
ferre this place with the 13. of the 1. Cor.
and

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and it shal need no long exposition. But this doctrine is therefore obscure to the worlde, because the greater parte are astonished with I knowe not what Darkes. So a counterfaite holinesse almost dazeleth all their eyes. In the meane tyme loue is neglected, or els is relected into some extream corner.

12 I write to you little childre, because your sinnes are forgiuē you for his names sake.

13 I write to you Fathers: because you haue knowne hym whiche is from the beginning: I write vnto you yong men, because you haue ouercome that wicked one.

14 I write vnto you children, because you haue knowne the Father. I haue written to you Fathers, because you haue knowen hym whiche is from the beginning. I haue written vnto you young men, because you are strong, and the worde of God doeth abide in you, and you haue ouercome that euill one.

12 **L**ittle Children. This yet is a generall sentence. And he doeth not speake to the of young peres, but generally he vnderstandeth by little children, men of all ages: as it is noted in the first Chapter, and in this also a little after. This I saie because sondrie interpreters doe verie ill, to restraine it to children.

men. But Ihon when he will speake of children, he will call them *Paidia*, that is, by *Infancie*: whiche name agreeth to the age. But he as a spirituall Father calleth old men, as well as children *Tectnia*, by the name of little children. Immediately indeede, he will applye seuerall sentences to euery age. Yet they are not a little deceiued, whiche doe beginne from hence. But rather least the former exhortation, might altogether darken the free forgiveness of sinnes, this doctrine whiche is proper to faith, he doeth vige againe: As indeede this foundation ought alwaies stedfastly to be kept, that eternal life is laied vp for vs, through the onely grace of Iesus Christ. Holinesse of life in deede must bee viced, the feare of God must be diligently taught, men must be vehemently prouoked to repentance the newnesse of life with his fruites must be commended, yet this must alwaies be taken heede of, that the doctrine of Faith bee not strangled, which approueth Christ the alone author of saluation, and of all good thynges: but rather is this meane to bee kepte, that Faith maie alwaies holde the cheef place. Ihon doeth prescribe vs this order, when he hath diligently preached of good woorkes, least yet more should seeme to be attributed

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to them then is meete, he dooeth so carefully recall vs to the grace of Christ.

Your sinnes are forgiven you. Without this trust the appearance of holinesse will bee nothing els, but inconstant and vaine. Yea, thei that lettynge a side the forgiveness of sinnes, doe rest in other dueties, doe build without a foundatiō. In the meane tyme Ihon doeth teach, that there is nothyng more fit, to stirre men vp to the feare of God, then while thei are truly taught, what good thei haue receiued by Christ, as Paule *Phi. 2. 1.* doth beseech them by the bowells of the mercy of God: by whiche appeareth how leude is that slander of the Papistes, who saie, that y desire of wet doyng waxeth colde, while that is extolled, whiche onely maketh obediente children to God. For thence he taketh occasion to exhort, because we knowe that God is so louyng vnto vs, that he dooeth not impute our sinnes vnto vs.

For his name. The materiall cause is assigned, least we should seeke other meanes to reconcile vs to God. For it will not be inough to hold, that god forgiveth our sinnes, except we come rightly to Christ, and to that price whiche he paid for vs vpon the crosse. And that is so muche the more to bee observed, because

cause we se this waie stopped by by the craft
of sathan, and vile inuentions of men : while
foolish men goe about to please God, by di-
uers satisfactions, and inuente innumerable
kindes of reconcilementes, to redeeme them
selues. For how many meanes we byng in
before GOD to deserue pardon, by so many
stoppes are wee driuen from his presence.
Therefore Ihon not contente with this sim-
ple doctrine, that God forgineth vs our syn-
nes, addeth by name, that he is fauourable to
vs, in respect of Christe, that he maie shut out
all other meanes. And that wee maie enioye
this benefite, it is of necessitie also that wee
passe by, and forget all other meanes, and im-
brace onely the name of Christ.

I write vnto you Fathers. Now he cometh
to the reckonynge vp of the ages, that he maie
shewe that that he teacheth, agreeth to euery
one. For generall speeche doeth sometymes
affect the lesse: yea, whiche is our vntoward-
nesse, there are but fewe, whiche thinke that
that belongeth to them, that together is di-
rected to al. Old men for the moste part with-
drawe themselves, as if thei were too olde to
learne. Children as if thei were not of ripe
age, refuse to heare : Men of middle age, i.e.
cause thei are busied with other matters, thei

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Do not hereto giue their minde. Therefore,
lest any should ouerburthen himself, he applyeth
the Gospell to euery ones vse. And he setteth
downe three ages: whiche partition of the life
of manne, is most vsually receiued. From
whence also that famous song of the *Lacedaemonians*
had three degrees: whereof the first
song, That you are we shalbe: the laste, That
which you are, we haue been: but the middle
sort, We are that whiche the one haue beene,
and the other shal be. Thon doeth distribute
the course of mans life into three degrees,
and he beginneth with olde men: and saith
that the Gospel doth belong to them, because
thence they maie learne to knowe the eter-
nall Sonne of God. The waywardnesse of
olde men is knowne: and especially because
they measure wisdom by the number of ye-
res, they are made vnapt to bee taught. Fur-
thermore, this leudnesse *Horace* in the booke
of the arte of Poetrie, doeth worthely note
in them, that praisynge the tyme of their yowthe,
they despise whatsoeuer is doon or said. They
doth wisely remedie this euil, when he saith
that in the Gospell is contained not onely
olde wisdom, but that whiche byngeth
to the very eternitie of God. Whereon it fol-
loweth, that there is nothing here which the

may be daine. Whereas he saith, that Christ was from the beginnyng. I referre it as well to his diuine presence, wherein he is coeternall with the Father, as to that power wherof the Apostle speaketh to the Hebrewes. 13.8. Where he saith he was yesterdaie as he is to daie. As if he had saied: If oldnesse do like you, you haue Christ, who exceedeth all antiquitie. Therefore, be not ashamed to bee his Disciples, who comprehendeth all wordes in hymself. In the meane tyme is to be noted, whiche is indeede the olde Religion, whereby euen that whiche is grounded in Iesus Christ. For otherwise neuer so long a course of yeares shall bee little worthe, if it take the beginnyng from error. *I write to you young men.* Albeit he useth a diminutiue *Nearisco*, young men: yet there is no doubt but he directeth his speeche to all men, whiche are in the good state and flowre of their yeares. Wee knowe further, that that age is so addicted to the vaine cares of the worlde, that it thinketh little of the kingdome of God. For the sharpnesse of witte and strength of bodie, doe as it were make them dronke. Therefore the Apostle doth admonish them, where true strength doeth consist, least accordyng to their maner they boast in the fleshe.

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You saith he, *Are strong, because you haue* overcome *Sathan*. For the note of coupling is of equall force, as a perticular causall, and and indeede it is that valiauncie whiche men ought greatly to desire: that is to saie, a spiritual. And together he sheweth that it is no other where had, then of Christ. For he putteth in mynde of those good thynges whiche we receiue by the Gospel. He saith thei haue vanquished whiche are yet in the very acte of Warre. But our estate are farre other, then these that were vnder the Standard of men. For the battaile is doubtful to them, and the issue is uncertaine. We are alreadie conquerours before wee buckle with the ennemie, because our head Christ hath alreadie vanquished for vs the whole worlde.

14. *I write to you children.* Children neede the gouernment of an other: therefore the Apostle doeth gather, that the Gospell doeth most fitly agree with children, because there thei maie finde the father. Now we see how deuillish the tyrannie of the Pope is, which tyrannously driueth all ages from the doctrine of the Gospell, which the spirite of God doeth so prouoke them vnto. But these thynges whiche the Apostle hath sorted into specialles, are in deede generall. For wee all flowe

flowe out into vanitie and come to nothpng,
except our strength doe leane vpon the eter-
nall truche of God. There is nothpng more
fraille and sleetyng then wee, vntill the po-
wer of Christ dwell in vs: we are al children
vntill wee come to the grace of adoytion by
the Gospell. What therefore he saith of chil-
dren, is also common to olde men: but yet he
will applie to euery one that whiche is moste
necessarie for them, that he maie shewe that
all without exception stande in neede of the
doctrine of the Gospell. The note Ori, be-
cause, may be two waies expounded: but this
sence whiche I haue giuen is better: and al-
so will better agree with the Text. I haue
written vnto you, I take these repetitions to
bee superfluous. And it is probable, that un-
skillfull Readers thinkyng otherwile then it
was, that he spake twise of children, haue
rashly added other two partes. Albeit it may
bee, that Ihon himself inserted the seconde
tyme, the speeche of yong men for increase,
for there he addeth, that they were strong:
whiche he saied not before, but they would vn-
advisedly make worke for the writer.

15 Loue not the worlde, nor those things that
are in the world: If any man loue the world,
the loue of the Father is not in hym.

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16 Because

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16 Because whatsoeuer is in the worlde (as the lust of the fleshe, the lust of the eyes, and the pride of life) are not of the Father, but of the worlde.

17 And this worlde passeth awaie and the lustes thereof: but he that fulfilleth the will of God, abideth for euer.

HE had saied before, that this was the onely waie to loue godly, To loue God: but because beyng occupied in the vaine delight of this worlde, we tourne all our senses to another ende: this vancie must first be plucked from vs, that the loue of God maye raigne in vs. Untill our myndes be purged, the former doctrine maye be repeated an hundred times without profite. No otherwile, then if pou-ryng water vpon a round Sloabe, thou shalt not gather so muche as one droppe, because there is no good place where the water maye be kept. By the name of the Worlde, vnderstande whatsoeuer belongeth to this present life, when it is separate from the kyngdome of God, and the hope of eternall life. So it doeth comprehend in it self all kinde of corruption, and deapth of all naughtinesse and euills. In the worlde are pleasures, delights, and all inticements wherewith man may be snared, to withdraue hymself from GOD.

Further

Furthermore, the loue of the worlde is so vehemently condemned: because when wee regarde nothing but the earth, it is of necessity that we bothe forget God and our selues. And where suche wicked desire doeth raigne and beare the swaie, and holdeth a man so snared, that he doeth not meditate of the heauenly life, there is a beastly senselesnesse.

If any man loue the worlde. He proueth by an argument of contraries; how necessarie it is to cast awaie the loue of the worlde, if we will please GOD. And that he doeth afterwards confirme by an argument of repugnances: because those thynges whiche bee proper to the worlde be utterly at warre with God. That must be kept in mynde whiche I saied already, that here is noted a prophane disposicion of life, whiche hath no fellowship with the kyngdome of God, where men so growe out of kinde, that being satisfied with this present life, thei thinke no more of the immortall life then brute beastes. Therefore whoso euer doeth so inbondage hymself to earthly desires, he can not be the child of God.

16 That is, the lust of the fleshe. The olde Interpreter saith other wise. For of one sentence he maketh two. The Grecians haue doen better, which read together in one sen-

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tēce, That whatsoeuer is of the world is not of God: and in one continued speeche are set doune threē kindes of concupiscences. For in steed of explicatiō, I haue put in the same it were threē examples, that he might briefly shewe what indeauours, and what kinde of thoughtes thei haue, which liue to the world. Further, it is no greate matter, whither it be a full and whole partition. Albeit thou shalt not find a worldly man, in whō these desires do not ragine, or at y least some one of them.

It remaineth, that we se, what he meaneth by eche of them. The first part useth to be expounded generally of all wicked desires: because the fleshe signifieth, the whole corrupt nature of man. Albeit I would not contend, yet I will not dissemble, that I approue of an other sence: whē I Paule forbiddeth, Ro. 13. 14 that there should bee thought taken for the fleshe, to fulfill the lustes of it. He seemeth to me, a good interpreter of this place. What is fleshe there? Merely the bodie and his increasynge. What then is the desire of the fleshe, but when yearthly minded men, desiring to liue at ease and daintily, are onely giuē ouer to their profite? The threefold partition of an Epicure, is knowne by Cicero and others, whereby he discerneth betwene desires: whē
he

he maketh some naturall and necessarie: Others naturall, yet not necessarie: others neither naturall nor necessarie. But Ihon, who knewe the disorders of mannes harte, doeth safely condemne the lustes of the fleshe, because it alwaies intemperatly breaketh out, and will not keepe a meane. Afterwardes he ascendeth by degrees to the grosser faultes: *The luste of the eyes*, in my iudgement comprehendeth aswell vnchast looks, as the vanitie whiche rangeth in pompe, and vain braverie. There followeth lastly *Arrogancie* or *Pride*, whereto is ioyned *Ambicio*, bragging contempt of others, a blind loue of it self, and a rashe presumption. The somme is, that so lone as the worlde offereth it self, our desires, as our hart is wicked, like vnbridled beastes, are violently drawen thether: so that diuerse lustes doe beare swaie, whiche al are contrarie to God. For life it is in Greeke *Bios*, that is the kinde and maner of liuing.

17. *But the worlde passeth awaie.* Because in the worlde, there is nothyng but inconstancie and as it were for a short tyme, he threof gathereth, how euil and miserably thei prouide for themselves, who set their felicitie here: especially, seing God doeth call vs to the blessed glorie of eternall life: as if he should haue

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saied, the true felicitie whiche God offereth to his children, is eternall. It is therefore an vnworthie thyng, that wee should bee intangled with the worlde, whiche will shortly vanishe awaie with all his good thynges.

Concupiscence. I interpret here by a *Mercurialis*, whatsoeuer is desired, and inforceth the desires of men vnto it self. The sence is, that whatsoeuer in the worlde is helde masse precious, and theefly to be desired, it is but a vaine shadowe. When he saith, that they abide for ever, that do the will of God: he signifieth that they shall euer bee happie, that labour to aspire vnto God. If any man object, that no man doeth that, whiche God commaundet: the answer is easie, that it is not meant here of the absolute performance of the lawe; but of the obedience of faith, whiche howsoeuer it be not perfect, yet it is neuertheless approued with God. The will of God is firste shewed vnto vs in the lawe: but because no man doth satisfie the law, no happinesse can be hoped for from thence. But Christ meeteth those that bee without hope, with a newe supplie, who not onely doeth regenerate vs with his spirite, that wee maie giue obedience and reuerence to God: but causeth also that our indouour howsoeuer it be weake, obtaineth the

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commendation of absolute righteouſneſſe.

18 Little children it is the laſte tyme, and as you haue heard that Antichriſt ſhall come, euen now alſo there begin to be many Antichriſtes, whereby we knowe that it is the laſte tyme.

19 Thei went out from amongſt vs, but thei were not of vs. For if thei had been of vs, thei would verely haue tarried with vs, but that it might haue been made manifeſt, that thei were not all of vs.

20 It is the laſte tyme. He confirmeth the faithfull againſt offences, wherewith thei might haue been troubled. Now we ſprung up diuers ſectes, whiche did cut a ſunder the vnitie of Faith, and diſperſe the Churches. And the Apoſtle dooeth not onely ſenſe the ſafeſull, leaſt thei ſhould ſtumble: But turneth all this into an other ende. For he doeth admoniſhe them, that the laſt time is at hand, and therefore he exhorteth them, to the greater watchfulneſſe, as if he ſhould haue ſaid: Whē diuers errours ſpring vp, you ought rather to be awakened, thē ouerwhelmed. For thence is to be gathered, that Chriſte is not farre hence. Therefore, let vs bee diligent to waite for hym, leaſt he take vs at a ſodaine. We ought at this daie to be ſtirred vp in like manner:

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maner: and to laie holde by faith of the com-
 myng of Christ which is at hand, when Sa-
 than setteth all out of order, to disturbe the
 Church. For these are signes of the last time.
 But so many yeares which haue passed since
 the death of Ihon, doe seeme to conuince this
 People of vntruthe. I answered, that the
 Apostle sheweth to the faithfull according
 to the vltimate maner of the Scripture, that
 there is nothyng remaineth further to bee
 looked for, but that Christ appeare for the re-
 demption of the worlde. But because he set-
 teth no certaine time: he neither sed the men
 of his tyme with vaine hope, neither would
 hee be of the counsel of the Church in tyme
 to come, nor the succession of many yeares,
 wherein the Church hath continued in the
 worlde vnto this daie. And in deede if the e-
 ternitie of Gods kyngdome werth alwaies
 before our eyes, there will be no suche long
 tyme, which would not be like to a very mo-
 ment. Wee must regarde the purpose of the
 Apostle, because he calleth that the last time,
 wherein al thinges are so fulfilled, that then
 remaineth, but the last reuealyng of Christ.

You haue heard that Antichrist. He spea-
 keth as of a thyng knowne. Whence it is e-
 sie to gather, that the faithfull were taught

and

and admonished from the beginnyng of the
dissipation of the Church whiche was to
come: bothe that thei might carefully keepe
themselves in the faith whiche thei haue re-
ceiued, and also that thei might instruct the
posteritie to beware. For so God would haue
the Church to be tried, that none should bee
deceiued, except wittingly, and willingly,
and that there should bee no excuse of igno-
raunce. But we see the whole worlde almost
to haue beene miserably deceiued, as if there
had neuer beene worde spoken of Antichrist.
Furthermore, in the Popedome, there is no-
thyng more of account and vsuall, then that
Antichrist shall come. In the meane tyme
thei are so besotted, that thei espie not his ti-
rannie that is poaked vnto their neckes. The
same thyng in truth is come vnto them, that
was vnto the Iewes: For albeit thei holde
the promises of the Messiah, yet are thei fur-
ther of from Christe, then if thei had neuer
heard of his name: for the imagined Messiah
whiche thei haue fained to themselves, hath
hath utterly tourned them awaie from the
Shonne of God. And if any by the Lawe and
the Prophets goe about to bring them to the
knowledge of Christ, he shall do nothing but
loose his labour. The Papistes imagine an
Antic

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Antichrist, whiche shall vere the Church for
thre yeres and a half. All the notes wherby
the spirit of God doth point out Antichrist,
doe evidently appeare in the Pope: but that
thre yeres Antichrist doeth hold the foolish
Papistes occupied, least in seying thei should
se. Let vs remember therefore, that the spirit
of God, did not onely shewe that Antichrist
should come, but together sette downe sure
markes, by whiche he might be knowne.

Yea, euen now there are many. This maie
seme to be added in stead of a correction: as if
thei vntruely supposed, that thei should bee
soine one kyngdome: but it is not so. Thei
that thinke that there shalbe one onely man,
thei are greatly deceiued. But Paule when
he maketh mention, of the fallng awaie to
come, doeth plainly witnesse, that there shal
be a certaine bodie and kingdome. *2. The. 2.*
3. First he fogettellet h fallng awaie, which
shall spread it self ouer all the Church, that
it maie be as it were a generall euil: then he
assigneth the generall head of the Apostacie,
to bee the aduersarie of Christe: whiche shall
sit in the Temple of God, vsurpyng Diuine
honour to hymself. Except we will be blinde
of purpose, we maie learne by this descriptio
of Paule, to knowe Antichrist, which I haue
expounded

expounded in his place: Now it sufficeth to
 touche it a little. But how shall this agree
 with the wordes of Ihon, who saith, that
 there are now many? I aunſwere, that Ihon
 meaneth nothyng els, then that ſeueral ſec-
 tes begin to ariſe, whiche were forerunners
 of the falling awaie. For *Cherinthus, Baſili-
 da, Mariion, Valentinus, Ebion, Arrius*, and
 the reſte, were members of that kyngdome,
 whiche the Deuill after ward ſet vp againſt
 Chriſte. To ſpeake properly, Antichriſte in
 deede was not yet come, but the Diſterie of
 his impietie did priuely worke, 2. *The. 2. 7.*
 But Ihon uſeth this name, that he might the
 more ſtirre vp the induour, and care of the
 godlie, to beate backe their falſhoodes. But
 if the Spirit of God commaunde the faith-
 full, euen then to watche continually, when
 they did onely ſee a farre of, the ſignes of the
 enemy to come: muche leſſe is it now a time
 of ſleepyng, when he oppreſſeth the Church
 with moſte cruell tyrannie, and doeth openly
 ſet hymſelf againſt Chriſt.

19 *They went out from among vs.* He pre-
 uenteth an other obiection, that the Church
 did ſeeme to haue begotten thoſe miſcheefes,
 and for a tyme nourished them in her boſome.
 For in truthe it is of more force to trouble
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the weake, if any one who hath professed one faith with vs dooe fall awaie, then if a thousand that are without, should cōspire against vs. He therefore so confesseth, that thei came out of the bosome of the Church, that he yet denieth, that thei were euer of the Church. Further, the waie to deduce the obiection, is that the Church is alwaies subiecte to this euill, that is, constrained to beare many Hypocrites, whiche in truthe haue not Christe, howsoeuer with their mouthe thei professe his name for a tyme. When he saith, *Thei went out from vs*, he signifieth that thei did first occupie a roome in the Church, and wer accompted in the number of the godlie. Yet he denieth that thei were of vs, because thei did falsly pretende the name of the faithfull, euen as Chaffe, albeeit it is mingled with Wheate in one floore, yet is not accompted to be of the Wheate.

If thei had been of vs. He doth openly pronounce that thei were neuer members of the Church whiche fell awaie. And in truthe the Seale of God vnder which he keepeth his, remaineth sure, as Paule saith, 2. *Tim.* 2. 19. But here ariseth an harde thyng: for it often falleth out, that many who seemed to haue embraced Christ, doe fall awaie. I aunswere, that

that there are three sortes of men that professe Christ. For there are, whiche doe but counterfaite godlinesse, while yet an euill conscience doeth inwardly conuince them. The hipocrisie of others is more deceifeful, whiche doe not onely indeauour to make a vaine shewe before men, but shut their eyes, that thei maie seeme to them selues to worshippinge God aright. The third haue a liuely roote of Faith, and thei carie in their hartes firmly grounded, a witnesse of their adoption. The twoo first degrees haue not any thyng of assurance, of the last Ihon speaketh when he saith, it is not possible thei should be alienated from the Church: nor can the seale whiche God hath imprinted in their hartes, bee taken awaie. The incorruptible seede, that hath taken roote, can not be plucked vp nor abolished. And here the question is not of the constancie of men, but of the constancie of God; whose election must needes bee sure. Therefore he saith not without cause, where the calling of God is effectuell, that there is a sure perseueraunce. In somme, he meaneth that thei were neuer rightly indued with the knowledge of Christ, whiche fall away: but had onely a light & vncertaine taste.

That thei might be made knowne. He sheweth

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with

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with that examination is necessarie and profitable for the Church. Whereupon it followeth on the contrary, that it is no iust cause to be troubled at. Seyng the Church is likened a flower, the chaffe must be tained, that the Wheate maye remaine pure. This doeth God when he thrusteth hypocrites out of the Church: for he doeth purge it from filch and vneleanthesse.

And you haue an acquaintance from that holie one: and knowe all thynges: I haue not writen vnto you: because you knowe not the truth: but because you haue knowne it, & because no lie is of the truth. Who is a liar, but he whiche denieth that Iesus is Christ? This is Antichrist, which denieth the Father and the Sonne. Whosoever denieth the Sonne, the same hath not the Father.

The Apostle doeth modestly excuse it, that he did so carefully and diligently admonish them: least they should thinke themselves to be ouerthwartly rebuked, as rude and ignorant of those thinges, whiche they ought verie well to knowe. So Paule yeeldeth wisdom to the Romanes, that they might bee able and fit to admonish the others. Roma. 15. 14. Yet together he sheweth, that he could not

not otherwile performe the duetie that was
 enioyned hym, excepte he did admonithe the.
 And yet the Apostles dooe not flatterynge lie
 speake for but by this meane thei doe wisely
 foresee, leaste their doctrine should bee recei-
 ued of any sortes of menne, while thei shewe
 that it agreeth and is profitable, not onely to
 the rude people, but euon to those that bee
 learned in the Lordes Schoole. Experience
 it self teacheth, how disdaine full the eares of
 men bee. In deede suche irksomenesse must
 bee farre from the godlie; yet it is the parte
 of a good and wise teacher; to lette passe no-
 thing; whereby he maie make all willing to
 heare him. And it is certaine, that we receiue
 with lesse heede and reuerence; that whiche
 is spoken, if we suppose that he whiche spea-
 keth; dooeth take from vs the knowledge;
 whiche is giuen of the Lord. *and so our next*
 The Apostle dooeth together sharpen the
 readers with this processe; because thei haue
 the lesse excuse, whiche are indued with the
 gifte of vnderstandyng, excepte thei goe be-
 fore others in profityng. The somme is, that
 the Apostle dooeth not teache them as rude;
 and suche as learne but their principles; but
 he bringeth to their minde the thinges, which
 thei already knowe: and then he exhorteth

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them to stirre vp the sparkes of the Spirit, that the full brightnesse maie shine in them, And he expoundeth hymself in the next wordes, denyng that he wrote to them, therefore because thei knew not the truth, but because thei were wel instructed in it. For if thei had beene ignoraunt and nouises, thei could not haue vnderstood this doctrine. And whereas he saith, *Thei knowe all thynges*, it must not bee vnderstoode generally, but restrained to the circumstaunces of the present place. But whereas he saith, thei haue an annoynting of that *Holy one*: I doubt not but he alludeth to the old Figures. For out of the Sanctuarie there was Oyle taken to annoynt the Priests. But *Daniell* 7. 24. sheweth that the comynge of Christ is the proper tyme of annoynting with the holy of holiest. For therefore was he annoynted of his Father, that he might poore forth vpon vs, muche plentie of his owne fulnesse. Hence it followeth that men are not rightly wise by the sharpnesse of their owne vnderstanding: but by the inlightenyng of the Spirit; and then that we are no waies made partakers of the Spirit but by Christ, who is the true Sanctuarie, and our alone high Priest.

31 And that no lye. He graunteth that
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thei haue iudgement, whereby thei discern
truth from falshood. And this proposition is
not Logicall, That a lye differeth from the
truth (as generall Rules are giuen in schoo-
les) but the speech is applied to vse and prac-
tise. As if he should haue saied, that thei dooe
not onely holde that whiche is true, but are
armed also, against the subtilties and deceip-
tes of the wicked, that thei maie wisely looke
to them selues. Further, he speaketh not of
one or two kind of lyes: but whatsoeuer craft
sathan goeth about, or by what meane soeuer
he set vpon the, that the wisdom to discern
light frō darknesse, was alwaies readie with
them, because thei are guided by the Spirit.

22 *Who is a lyer?* He doth not affirme, that
thei onely are lyers, who deny that y^e Sonne
of God is come in the fleshe, least any should
beyonde measure disquiet hymself in dissol-
uyng this doubt: but that thei excede all o-
ther. As if he had saied: Except this mate bee
taken to be a lie, that there cannot any other
thyng bee taken so. As wee vse commonly
to speake. If vnfaithfulnesse to GOD and
men bee not a faulte, what shall wee call a
faulte? And that whiche he had generally
toucht of false Prophetes, he now applieth
to the state of his owne tyme. For he doeth

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with the finger pointt them out whiche troubled the Churche. Whereas the olde Writers thought, that *Eberinthus* and *Carpocrates* were noted out, I easily receiue it. But the denyng of Christ stretcheth farre. For it is not enough to confesse in one word that Iesus is Christ, except he bee acknowledged to be suche a one as he is offered vnto vs of his Father in the Gospell. Those two Heretikes whom I haue before named, gaue the title of Christ to the Sonne of God: but yet thei vntruely held him to be only mā. As there are diuers others, as *Arrius*, who adorning hym with the name of God, did neuerthelessse spoyle him of his eternall and omnipotent Diuinitie. *Martion* dreamed that he was but the image of a man. *Sabellius* fained that he differeth nothyng from his Father. Thei al denied him to be the Sonne of God: because none of them did rightly knowe the whole Christ: but falsifying his truthe as much as in thē was, thei haue for Christ framed to themselves an Idol. Then brake out *Pelagius*, who indeed moued no controuerisie of the beynge of Christ, but graunted that he was true God and man: but he translated almost all his honour vnto vs. But this is to bring Christ to nothing, when his power and
grace

grace is abolished. So the Papistes at this daie, setting free will against the grace of the holy Ghost, placynge parte of our righteousness and saluation in the desarte of workes, saynyng infinite Patronesses to themselves, by whom they maie haue God favourable, they haue I wot not what counterfaite Christ: but the liuely and naturall Image of God, which ought to shine in Christ, they deface with their wicked inuentions, they weaken his power, they ouerthrowe and peruert his office. Now, we see that Christ is denied so often as those thynges that are proper vnto hym, are taken from hym. And as Christ is the ende of the lawe and the Gospell, and hath in himself all the treasures of wisdom and knowledge: so is he the very marke that all Heretikes aime at, that thether they maie direct all their artillerie. Wherefore the Apostle doth not without cause make them the cheefe of all deceiuers, whiche fight against Christ, seeyng that the full truth is set forth vnto vs in hym.

This is Antichrist. He speaketh not of that Prince of falsynge awaie, whiche should sit in the seate of God: but he putteth them in that wicked rabblement, whosoever strue to ouerturne Christ. And that he might increase

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their

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their summe, he saith, that they denie no lesse the Father then the Sonne: as if he should haue saied: That they haue no more Religio, because they haue utterly cast awaie God, which he straight confirmeth by a reason added: because the Father can not be separated from the Sonne. And this is a sentence of excellent worthinesse, and deserueth to be accounted amongst the cheef principles of our Religion, yea, after wee haue confessed that there is one God. This seconde point must necessarily be adioyned: that he is no other, but whiche is knowne in Christ. Neither doeth the Apostle here cunningly dispute of the vnitie of beeyng. It is certaine in deede that the Sonne can not bee separated awaie from the Father, because he is *Omonios*, that is, *One substance*: but now there is an other thing in hande: namely, that the Father who otherwise is inuisible, hath onely made hym self knowne in the Sonne. Whereupon he is also called the Image of the Father: because he doeth represent and deliuer vnto vs whatsoeuer is profitable to be knowne of the Father. For the alone Maiestie of God doth alwaies darken our eyes with his infinite brightnesse. Therefore it is of necessitie that wee looke vnto Christ. Here is access to the
light,

light, whiche is otherwise worthely saied to
 bee vnable to bee come vnto. I saie againe,
 that here is not handled the exact disputation
 of the eternall beyng of Christ, whiche ouely
 he hath with the father. In deede this place
 doeth plentifully suffice to prooue that: but
 Ihon calleth vs to the practise of faith, that
 is, that because God hath giue hymself who-
 ly vnto vs to be ioyned in Christ, it is in vain
 to seeke him els where. Or if any desire more
 plainly: because in Christ dwelleth all ful-
 nesse of diuinitie, that without hym there is
 nothyng of God. Wherevpon it followeth,
 that the Turkes, Jewes, and the like, haue
 for God a very Idoll. For with what titles
 soeuer thei adorne their God whom thei wor-
 shippe: because yet thei reiect hym, without
 whom none can come to God, and in whom
 God hath wholly made hymself knowne vn-
 to vs: what haue thei but their own creature
 or counterfaite? Let them flatter themselves
 as muche as thei will in their fantasies, that
 reason of diuine matters without Christ, yet
 it is certaine thei doe nothyng but plaie the
 fooles, because thei holde not the head, as
 Paule saith. *Colo. 2. 19*. Wherevpon it is
 easie to gather, how needfull the knowledge
 of Christ is.

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Many bookes haue a sentence contrarie to this, *He that confesseth the Sonne, &c.* But because I suppose it to bee noted of some, rather to haue crept into the Text, I haue not feared to leaue it out. But if it seme good to be put in, the meaning of it will be, that there is not any other lawfull confession of God, then when the Father is acknowledged in his Sonne. If any man objecte, that many of those that were before, thought rightly of God, who knewe not of Christe. I graunte that the knowledge of Christe was not alwaies so reuealed, yet I dooe affirme, that that was euer true: euen as the light of the Sunne is spread abroad vnto vs by beames, so the knowledge of God is not communicated, but by Christ.

24 Therefore lette that same abide in you, whiche you haue heard from the beginning. If that shall remaine in you, which you heard from the beginning, ye also shall continue in the Father, and in the Sonne.

25 And this is the promise, whiche he promised vnto vs: euen eternall life.

26 These thynges I haue written to you, of them that deceiue you.

27 And that annointyng, whiche you haue receiued

receiued of hym, remaineth in you : and you haue no neede that any man teache you : but as that same annointyng teacheth you of all thynges , and it is the truthe , and is not lyng , and as it taught you , abide in hym.

28 And now little children abide in hym : that when he shall appeare , we maie haue boldnesse , and not bee ashamed at his comyng.

29 If ye knowe that he is righteous , knowe ye that he that doeth righteously is borne of hym.

He completh an exhortation to the fouler doctrine : and to the ende the exhortatio maie haue the more effecte , he sheweth the fruite whiche thei shal receiue by obedience. Therefore he exhorteth them to the constauncie of faith , that thei keepe it firmly grounded in their hartes , whiche thei haue learned. Further when he saith , *From the begynnyng* , onely antiquitie would not suffice to confirme whatsoeuer doctrine : But because he hath now shewed , that thei haue been rightlie instructed , in the pure Gospell of Christ , he concludeth , that thei ought of right to continue in it. And this order is to be well noted. For if we will not depart from that kinde of doctrine,

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trine, whiche we haue once receiued, of what
loyte so euer thesame bee: it will not bee con-
stancie, but a peeuishe frowardnesse. Where-
fore there is choise to bee had, that the war-
raunte of our faith maie appeare out of the
woorde of God: then let there followe an in-
flexible constancie. The Papistes bragge of
their beginnyng, because thei haue dronke
in their Superstitions, euen from their in-
fancie. Under this pretence, thei embolden
them selues contemptuousslie, to caste aside
the plaine truthe. Suche an obstinacie ought
alwaies to teache vs, that wee must alwaies
begin from the assuraunce of the doctrine.

If it abide in you. This is the fruite of per-
seueraunce, that in whom the truthe of God
dwelleth, thei abide in God. Whereupon wee
gather, what is to bee sought in all the doc-
trine of godlinesse. Wherefore he in deede
hath excellētly profited, who hath gone thus
farre, that he cleaueth wholie vnto God. And
in whom so euer the Father doeth not dwell
by the Sonne, he is whollie vaine and un-
profitable, what knowledge soeuer he haue.
Further, this is an excellent practise of sound
doctrine, because it ioyneth vs to God, and
wee finde in it whatsoeuer belongeth, to the
true ioyning of God. In the laste place he
sheweth

sheweth vs, that this is the cheef happinesse,
if God dwell in vs. The speeche that he useth
is doubtfull: Either that this is the promise,
whereby he hath promised vnto vs eternall
life: or apposituely, that this is the promise
whiche he hath giuen vs; namely, eternall
life. Because yet that whether wate thou ca-
kest it, the meanyng is all one: let the choice
be free. The somme is, that there is no other
wate for vs to liue, then if wee nourishe con-
tinually to the ende, the seeve of life receiued
in our mindes. Ihon is plentifull in setting
foorth this point, that not onely the begin-
ning of an happie life, is placed in the know-
ledge of Christ, but also perfection. But no
repreyng of it can bee too muche, seying it is
apparaunt, that this hath alwaies been the
cause of destruction to men, because not bee-
yng contented with Christ, thei haue deligh-
ted to range beyonde the simple doctrine of
the Gospell.

26 These thynges I haue written vnto you.
The Apostle doeth againe excuse it, that he
admoniseth them, who otherwise had know-
ledge and iudgemente. And this he dooeth
that thei maie adioyne the iudgement of the
Spirite, least the admonition bee fruitlesse.
As if he should haue saied, I doe those thyn-
ges

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ges that belong to me; but it is of necessitie
in the meane tyme, that the Spirit of God
doe guide you in all thynges. For in haine
shal I heate your eare, or rather the aire with
the sound of my voyce, except he speake with
in. When wee heare that he hath written of
deceiuers, let vs alwaies marke that this
charge doeth euer lye vpon a good and pain-
full Pastour, not onely that he gather toge-
ther the Sheepe, but also that he roote out
and drive awaie all rauenynge Colours. For
what shal it auaille to sette abroad the pure
voyce of the Gospell, if we winke at the ma-
nifest deceiptes of Sathan. Therefore, there
is not any man that can faithfully teache the
Church, except he binde hymself to repress
errors, if he see any cast abroad of the de-
ceiuers. Where he saith, the announcing
Whiche ye haue receined of hym, I referre it
to Christ.

27 *Ye haue no neede.* Ithon had been to be
laughed at, as I saied before, if he had broa-
ched an unprofitable doctrine. We doeth not
therefore ascribe vnto them so muche know-
ledge, that he denie them to be Christs scho-
lers. We onely signifieth that they are not so
ignorant that they should bee taught as of
thynges unknowne: and that he did not pre-
pounde

pounde any thyng whiche the spirite of God
 did not readily prompt vnto them. Therefore
 mad men do wickedly abuse this testimonie;
 that thei might shutte out of the Church the
 vse of the outwarde Ministrie. He saiethe that
 the faithfull are taught by the office of the
 spirite; to keepe those thinges that he deliue-
 reth; that thei haue no neede to learne them
 as thynges unknowne. This he saiethe to the
 ende that he maie procure the more account
 to his doctrine: while every one findeth his
 subscription written in his harte with the
 finger of God. But seying that every one un-
 derstandeth according to the measure of faith,
 and that faith in some is small, in some
 meane, and in none absolute: Hence it follo-
 weth that no man knoweth so much, but that
 there is yet place to further goyng forward.
 And then this is an other profite of the doc-
 trine, that where men hold fast that is more,
 yet wee warne them and stirre them vp, that
 thereby they maie haue a greater increase.
 For, in that Ihon testifieth that thei are
 taught in all thynges by the Spirite, it must
 not bee so generally taken: but restrained to
 the circumstance of the present place. In
 somme, he meaneth nothyng els, but to con-
 firme their faith, while he recalleth them to
 the

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the triall of the Spirit, who onely is a fitte examiner and approuer of the doctrine, while he sealeth by the same in our hartes, that we maie knowe of a truthe that God speaketh. For seepng that faithe ought to looke vnto God, he onely can be a witnesse vnto himself, that he maie perswade our hartes, that that proceedeth from hym whiche our eares receiue. And that is the meanyng of those wordes, *As it teacheth you and is the truth.* That is, that the Spirit is like a seale, whereby is witnessed vnto vs the truthe of G O D. Where he addeth, *It is not a lye.* This particular noteth out the other office of the Spirit: namely, that he gouerneth vs by iudgement and discretion, least wee bee deceiued with a lye: least wee depende vncertaine and in doubt, least we should be as it were euer in vncertaine thynges.

As he hath taught you, continue. He had saied that the Spirit remained in them. Now he exhorteth that thei remaine in his Reuelation. And he noteth out the maner of the Reuelation. Abide, saith he, in Christ, as the Spirit hath taught you. I knowe it is commonly otherwise expounded, Abide in it that it maie note out the annoynting. But seepng the repetition whiche by and by followeth,

meth, can agree to none but vnto Christ. I
doubt not but here also he speaketh of Christ:
and the course of the Text doeth require the
same. For the Apostle varieth in that point,
that the faithfull would keepe sure the pure
knowledge of Christ, and that thei strue not
any other waie to come to God. In y meane
tyme he doth clerely shewe, that the children
of God are lightened of the Spirit to no o-
ther ende, but that thei maie knowe Christ.
But if thei shall not decline from thence, he
setteth forth the fruites of perseueraunce:
namely, that thei shal haue assuraunce not to
be ashamed at his presence. For faith is not
a naked and colde apprehendynge of Christ,
but a liuely and effectuall feelyng of his po-
wer, whiche begetteth assuraunce. Neither
in deede could faith otherwise stande out,
while it is daieily assailed with so many tem-
pestes, excepte it did bothe looke to the com-
pyng of Christe, and beyng vpholden by his
power, did byng a quiet state to the consci-
ences. Further, the nature of confidence is
moste fully exprest, when he saith: the presence
of Christe shall bee borne without feare, for
thei that securely flatter themselves in sinne
turne their backe vpon God: and finde peace
no where els, but in the forgetfulnesse of
D. J. God.

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God. This is the securitie of the fleshe that besotteth menne: that beeyng tourned from GOD, thei neither loathe sinne, nor feare death: in the meane time thei shun the iudgement of Christe: but an holie trust disposeth it self, into the alone sight of God. Whereof it is that the godlie doe chearfully looke for Christ, and feare not to beholde hym.

If you knowe that he is righteous. He againe proceedeth to exhortations: that he maie alter ioyne them in the whole Epistle to the doctrine. By many reasons he proueth, that faith muste of necessitie bee ioyued with an holie and a cleane life. The first is, that wee are spirituallly begotten, into the similitude of Christe. Whereupon it followeth, that manne is begotten of Christe, but he that liueth righteously. Albe it it is vncertaine whether he meane Christe or God, when he saith, that thei whiche worke righteously are begotten of hym. In deede it is an vsual kinde of speakyng in the Scriptures, that wee are begotten of God in Christe, but this other also, there is an absurditie, that thei are begotten of Christe, who are renewed by his Spirit.

The third Chapter.

Behold

1 **B**ehold, what loue the Father hath giuen vs, that wee should bee called the Soones of God. Therefore the worlde knoweth vs not, because it knoweth not hym.

2 Beloued, now wee are the Soones of God, and yet it hath not appeared what wee shalbee: But wee knowe that when he shall appeare, wee shall bee like vnto hym, because wee shall see hym euen as he is.

3 And euery one that hath this loue in hym, purifieth hymself, euen as he is pure.



The second argument is from the dignitie, and excellencie of our calling. Our heauenly Father saith he, hath vouchsafed to dignifie vs with no small honour, seying he hath adopted vs to be his Soones. This so greate fauour ought to kindle in vs the studie of godlinesse, that wee maie bee like vnto hym: and it can no other waie bee doen, except he whiche confesseth hymself, to bee one of the sonnes of God, doe purifie hymself. And the more vehement the exhortation is, the more it setteth forth vnto vs the grace of almightie GOD. For

It is.

whercas

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whereas he saith, that Loue is giuen vs, he sheweth that this commeth of meere liberalitie, that God accepteth vs for his children. For, whence become wee of suche accompte, but by the loue of GOD: Furthermore, his free Loue is here manifestly spoken of. It is in deede an vnproper kinde of speeche, but the Apostle had rather speake vnproperlie, then not to expresse that, whiche was of necessitie to bee knownen. Breefly, he signifieth that the more plentifull the Loue of God is shewed vpon vs, the more wee are bound vnto hym: as Paule to the *Romanes*. 12. 1. beseecheth the Romanes by the mercies of God, that thei would offer themselues vnto hym an holie Sacrifice. In the meane tyme wee are taught, that as I saied, the adoption of al the godlie is free, and dependeth not vpon any respecte of woorkes. For that whiche the Schoole menne saie, that thei are adopted whom God did foresee to be worthe, is plainly made of none effecte by these wordes. For by this meanes the gifte of God should not haue been free: this cheef pointe of doctrine is principallie needefull to holde. For seying that the onely cause of our saluation is adoption, and that the Apostle witnesseth, that the same dooeth issue from the meere, and alone
loue

loue of God, there is nothyng remaineth to our owne worchinesse or the deserte of workes. For why are we sonnes? Merely because God hath begunne to loue vs freely, when we were more worthe of hatred the of loue. And seying that the Spirite is the pledge of our adoption: Hence it followeth, that if there be any good thyng in vs, it must not be so set against the grace of God, that rather it must be ascribed vnto it, as receiued from it, The Name whereof he speaketh, can not bee a paine title. For it is God who pronounceth vs with his owne mouth to be his sonnes: as he gaue a name to Abraham, accordyng to the thyng it self.

Therefore the worlde. This temptation doeth vehemently assaile our faith, that we should not so be accounted for the children of GOD, or haue any note of suche excellencie seene in vs, that rather the whole worlde almoste doeth holde vs for a mockyng stocke. Therefore, by the present condition it can hardly be gathered that God is our Father: for the Deuill inuenteth all waies to darken his blessing. He giueth a remedie to this offence, when he saith, That it is not yet known What manner of men we are, because the worlde knoweth not God: therefore it is no

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meruaile, if it contemne his children. Of
whiche thyng there was a notable patterne
in *Isaac* and *Iacob*. For when eche of them
was elected of **GOD**, the one *Ismael* scoffed
and iested at, *Gen.* 21. 9. and 27. 41. the other
Eſau persecuted with threathninges and with
ſworde. Therefore, howſoeuer wee ſeeme to
bee oppreſſed in the worlde, our ſaluation re-
maineth neuertheleſſe ſounde and in good
ſtate.

2 Wee are now the ſonnes of God. Now he
deſcendeth to euery ones proper feeling.
For all bee it the wicked doe not intire vs to
caſt awaie our hope, yet our preſent eſtate is
farre from the glorie of the children of God.
For in reſpect of the bodie we are duſt, and a
thyng of nothyng: Death is euer beſore our
eyes, and wee are in daunger of many miſe-
ries, and the ſoule is ſubiect to infinite euils:
ſo that we alwaies finde Hell in our ſelues.
How muche more neede is there that all our
ſences bee drawne from the beholding of
thinges preſent, leaſt the miſeries wherewith
wee are compaſſed, doeth drive vs out of the
hope of that happineſſe that yet appeareth
not. For this is the Apoſtles counſell, that we
ſhall doe fooliſhly, if wee meaſure what God
hath giuen vnto vs, by our preſent condition,
but

but that wee must holde fast by an assured
faith, that whiche yet appeareth not.

*And we knowe that when we shall be made
manifest. This condition must bee chaunged
into an Adverb of time where, or when. Fur-
ther, this worde shall appeare, is taken other-
wise then before. The Apostle saied a little
before, that it appeareth not yet what wee
shall bee, since the fruite of our adoption is
hid: because our felicitie is in heauen, and we
are straungers farr from thence in the earth,
and because this fraile life that is subiect to
an hundred deathes, is farre unlike to that
eternall glorie whiche belongeth to the chil-
dren of God: because beeyng shut vp after a
flauishe maner in the prison of fleshe, wee are
farre distant from the dominion of heauen
and earth. But now he referreth this note to
Christ, When he shall appeare. For he teacheth
the same thyng that Paule doeth vnto the
Colos. 3. 3. where he saith: Your life is hidde
with Christ: but when Christ whiche is your
life shall appeare, then shall ye also appeare
with hym in glorie. And in deede our faith
can no other waie remaine stedie, then while
it looketh vnto the commyng of Christ. For
this is the cause why God doeth deferre the
manifestation of our glorie: because Christ*

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is not yet made manifest in the power of his kyngdome. This I saie, is the onely proppe of our faithe, that wee maie patiently waite for the life that is promised vs. So soone as any one doeth tourne aside but a little from Christ, it can not be chosen but he shall faint.

By the word *Knowe*, he noteth out the certaintie of faithe, that he may discerne it from opinion. Neither is here noted a simple and vniuersall knowledge, but that which euery one ought to applie to hymself, that he maie knowe of a trueth, that he shall once be made like vnto Christ. Therefore, how soeuer the giuyng forth of our glorie is deferred to the commyng of Christ, yet the knowledge of it is mooste excellently assured.

Like. He doeth not meane that we shall be equall, but there must needes bee some difference betweene the head and the members: but wee shall bee like hym, because he shall make our vile bodie like to his glorious body, as Paule teacheth, *Phil. 3. 21.* For the Apostle goeth about to shewe that this is the last ende of our adoption, that that whiche by order went before in Christ, be at the last fulfilled in vs. Yet the reason that is added, seemeth to bee weake. For if the beholding of Christ shall make vs like vnto Christ, the wicked

wicked shall haue the same glorie with vs,
 who also shall see hym. I aunswere, that this
 is a familiare kinde of beholding, which the
 wicked can not beare, but bee soze amazed:
 yea, ouer and besides that thei shall horrible
 feare, and flye from the sight of G D D:
 his glorie shall blinde their eyes, euen so that
 thei shall be amazed with confusion. For wee
 see how Adam knowyng his owne euill, fled
 from the presence of God Gen. 3. 6. And God
 doeth pronounce that generally vpon al men
 by *Moses*, No man shall see me and liue,
Exod. 33. 20. Because it can not otherwise
 bee, but that the Maiestie of God as a consu-
 mpyng fire, doe consume vs as stubble: suche
 is the weakenesse of our fleshe. And as the
 Image of God is renewed in vs, we haue e-
 yes prepared to the seeyng of God. And now
 in deede God beginneth to restore his image
 in vs: but in how small a measure? Therefore,
 except we bee disburdened of all the corrup-
 tion of our fleshe, we can not see God face to
 face. Whiche also is expessed in this note,
Suche as he is. Neither dooeth he now take
 from vs al sight of God in this life: but so as
Paul saith, 1. Cor. 13. 12. Now we see as in
 a Glasse by a darke speakyng, And this kind
 of seeyng with an eye beholding, he discer-
 neth

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nech els where. In somme, God setteth forth
hymself now to bee seene of vs, not suche as
he is, but suche as our small capacitie can
comprehend hym. So is fulfilled that which
is set doune in *Moses*, that we see hym one-
ly as it were on the backparte. *Exod. 33. 23.*
Because in his face there is an ouerpassyng
brightnesse. It is furthet to bee noted, that
that this reason which the Apostle byngeth,
is taken from the effecte and not from the
cause. For he doeth not teache, that we shall
be like hym therfore, because we shall enioy
the sight of hym: but he proueth that we shall
therfore bee partakers of the diuine glorie,
because except our nature were indued with
a spirituall, heavenly and an happie immor-
tality, it could neuer come so nere vnto God.
And yet there shall not be suche a perfection
of glorie in vs, that our sight shall compo-
hende God wholly. For there shall bee euen
then betwene him and vs, a great distaunce
of proportion. But when the Apostle saith,
we shall see hym as he is, he noteth out a new
and unspeakable kinde of seying, whereof we
are now ignoraunt. For so long as we walk
by faith, *Paule* teacheth, that we are stran-
gers from hym. *2. Cor. 5. 6.* And so often as he
peeled himself to bee scene of the Father.

he was not seene in his beynge, but vnder certayne markes. There then shall the *Maistie* of God whiche now is secrete, be seen at the last in it self, when the baile of this mortall and corruptible nature shall be taken away. I passe by other subtil reasoninges: For we see how *Augustine* dooeth vere hymself in them, and yet wee see he doeth not ridde hymself thereof, both in his *Epistles to Paulina*, and *Fortunatus*, and also in his Booke of the *Citie of GOD*. 22. and in other places. Yet that whiche he saith there is worth notyng, That in this inquisition the meane of seynge is more excellent then of speakyng: and that there must be heede taken, least while by contendyng we seeke how God can be seene, we leese the peace and holinesse, without whiche no man shall see hym.

3 *Every one whiche hath this hope.* Now he concludeth, that therefore the indeuour of holinesse, ought not to ware colde in vs, because our felicitie doeth yet appeare, for that hope sufficeth. Further, we knowe that those thynges are hoped for, whiche are hidd. The meanyng therefore is: how soeuer wee haue not *Christe* yet present before our eyes, if yet wee trust in hym, that it can not bee. but this hope will stirre vs vp, and prycke vs forward to

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to followe after holinesse : Because beeyng
right it guideth vs to Chyste , whom wee
knowe to bee the perfecte example of holi-
nesse.

- 4 Whosoever doeth commit sinne, dooeth
also commit iniquitie , and sinne is ini-
quitie.
- 5 Further , ye knowe that he was made
manifest , that he might take awaie our
sinnes, and in hym there is no sinne.
- 6 Whosoever abideth in him, sinneth not:
whosoever sinneth, hath not seen hym.

THe Apostle hath before alreadie shewed,
how unkinde wee are towar des God, if
wee lightheie esteeme the honour of our adop-
tion , whereby he preuenteth vs of his owne
good will: and doe not at the least render vn-
to hym loue againe. He hath together put in
betweene that admonition , that our affecti-
on muste not bee made lesse, because the hap-
pie estate promised is deferred. And now be-
cause menne vse to flatter them selues in
uils more then is meete, he correcteth this
wicked cockeryng , pronouncyng that they
are wicked , and breakers of the Lawe, who
soever doe sinne: For it is very credible, that
there were then suche, as by these flatter-
ers

ges did extenuate their sinnes, and make the
 seeme lesse then thei were: It is no maruell
 if we sinne, because we are menne: but there
 is greate oddes betwene sinne, and the brea-
 kyng of the lawe. The Apostle driueth from
 them this vaine excuse, when he defineth sin
 to bee the transgression of the lawe. For his
 purpose is, to set before them, the hatred and
 horroz of sinne. The name it self of sinne se-
 meth to bee but a light thynge: but iniquitie,
 or transgression of the lawe, can not so ease-
 ly bee forgiuen. But the Apostle dooeth not
 make sinnes equall, when he condemneth al
 sinners of iniquitie, but he laboureth simplie
 to teach, that sinnes ariseth of the contempt
 of God, and that by sinnyng the righteous-
 nesse of the Lawe is broken. Wherefore this
 doctrine of Ihon hath none agreement with
 that dotyng Paradox of the Stoikes. Fur-
 thermore, to sinne, in this place doeth not si-
 gnifie to offende in some woork, nor is the
 name of sinne taken for euery offence, but he
 saith that sinne, when menne runne head-
 long into euill, with the whole affection of
 the harte. And he doth not meane that others
 sinne, excepte thei whiche are addicted to
 sinne. Neither are the faithfull, who are still
 entangled with the affections of the fleshe,
 taken

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taken for wicked, albeit thei are not cleane, and pure from sinne: but because sinne doeth not raigne in theim, Ihon saith, that thei sinne not: as I will anone expresse more at large. The somme of this sentence is, That their wicked life, who giue themselves leaue to sinne, is abhominable to God, and can not bee endured of hym, seepng it is contrarie to his Lawe. Hence it dooeth not followe, nor can it bee gathered, that the faithfull are wicked: Because thei desire to bee subiecte to God, and thei mislike with them selues, because of their sinnes, and that for euery offence. And again, as muche as in them lieth, thei frame their liues to the obedience of the Lawe. But where the desire, or vsuall course of sinnyng is with deliberation, there is the transgression of the Lawe.

5 Further you knowe that it hath appeared. He sheweth by an other argument, how muche sinne and faith dooe differ. For it is Christes office to take awaye sinne, and to this ende he was sent of his Father: and by faith wee are made partakers of the righteousness of Christ. Therefore, whosoever beleeue in Christ, it is of necessitie, that he be purged from sinnes. But whereas our Saviour Christ is saied in an other place, to
take

take awaie sinnes, because by his death he hath pouged them, least thei should be laied to our charge befoze God: *Ihon. 1. 29.* In this place Ihon meaneth, that cruelly and in very deepe, as thei saie, Christe taketh awaie sinnes, because by hym our olde manne is crucified, *Rom 1. 6. 5.* And his Spirite doeth mortifie our fl: she, with the corrupte affections thereof, by Repentaunce. Neither doeth the course of the Texte suffer to expounde it of Remission. For so, as I haue saied, he reasureth, that thei whiche cease not to sinne, doe make frustrate the benefite of Christe: saying he came, that he might destroye the kyngdome of Synne. And that is referred to sanctification of the Spirite.

There is no synne in hym. He speaketh not here of Christes person, but of his whole bodie. Wheth: r so euer Christe hath shewed out his power, he denieth, that there is any more place for synne. Therefore he straight gathereth, that thei sinne not, whiche abide in Christe. For, if by Faith he dwell in vs, he performeth that his woork, that he maie pouge vs from synne. Wherevpon it appeareth, what it is to synne. For Christe dooeth not renewe vs perfectly in one daie or moment with his Spirite, but he contineweth
the

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the rennyng that is begonne in parte all the life long . It can not therefore bee but the faithfull should be subiect to sinne, so long as thei liue in the worlde. But for as muche as Christes kyngdome doeth flourishe in them, sinne is abolished . In the meane tyme, thei are accompted of, accordyng to the principal parte, that is, that thei are called iust, and saied to liue iustly, because with a sincere affection of the harte thei labour after righteousness. Thei are saied not to sinne: because albeit thei fall by the infirmitie of the fleshe, yet thei dooe not consent vnto sinne: but rather strue with greef of harte, that thei maie truly saie with Paule, Thei dooe the euill whiche thei would not. *Romanes. 7. 19.* The faithfull he saith doe abide in Christ, because by faith we are grafted into hym, and are made one with hym.

6 Who soeuer smeth hath not seene hym. He hath accordyng to his wont, annexed the contrarie parte, that we may knowe that the faith and knowledge of Christ is falsly pretended, without newnesse of life. For Christ is no where idle where he raigneth: but sheweth forth the power of his Spirite. And it is saied alreadie, that it is his office to put sinne to flight, no other wise then the Sunne driueth

himselfe waite the Cloudes with his bright-
nesse. And we are taught again by this place
both lively and effectually a thyng the know-
ledge of Christ is: which indeede both trans-
forme vs into his Image. So by Affection
and Knowledge, there is no other thing ment
then faithe.

7

7 Little children let no man deceiue you;
he that doeth righteousness is righteous,
even as he is righteous.

8 He that committeth sinne is of the De-
uill, because the Deuill sinneth from the
beginnyng. For this purpose was the sonne
of God made manifest, that he might take
the workes of the Deuill.

9 Whosoever is borne of God sinneth not,
for his seede remaineth in hym: neither
can he sinne because he is borne of God.

10 In this are the children of God knowne
and the children of the Deuill.

HE that doeth righteousness. The Apostle
teacheth in this place, that the newnesse
of life must bee made knowne by good wor-
kes; and that the likenesse whereof he had
spoken, whiche is betwixt Christ and his
members can not stand, except it bring forth
the fruite. As if he had saide, Seyng it doeth

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are led of hym, whosoever delight in sinne.

Further, this *Beginnyng* whereof the Apostle maketh mention, is not of eternitie: as when he teacheth that the word was from the beginnyng. For there is great oddes betweene God and creatures. The beginnyng in God is without tyme, Wherefore, seeing the worde was euert with GOD, thou shalt not finde any instant of tyme wherein it began to bee: but it is of necessitie that thou come to very eternitie it self. And here I thou meanest nothing els, but that the Deuill was an Apostata, immediately after the creation of the worlde, and from thence hath neuer ceased to spreade abroad his popson amongest men.

For this purpose appeared the Sonne of God. He repeate the same thyng againe in other wordes, that he saied before. That Christe came to take awaye sinne. Hence are two thynges to bee gathered: That thei can not bee accounted for the members of Christe, nor any waie to appertaine to his boodie, in whom sinne doeth raigne. For wheresoever Christe sheweth his power, he putteth the deuell and sinne to flight. Whiche also I thou addeth immediately, for the next sentence, where he saiet, That thei synne not whiche
art

are borne of God, is the conclusion of those thynges, that went afore.

The Argumente is drawen from repugnances, as I saied before: because the kingdome of Christe, whiche of necessitie byngeth with it righteousnesse, can not stande together with synne. But I haue alreadye touched afore, what *Not synne*, dooeth signifie here. For, he doeth not make the children of God, utterlie free from all faulce, but he denieth, that thei can truely boaste of this title: except suche as from their harte indelligently them selues, to frame their life, vnto the obedience of God.

In deede the Pelagians and Puritanes did once abuse this testimonie: when thei imagined that the faithfull, were indued with an Angelicall puritie of this worlde. And in this time certaine of the Anabaptistes haue renewed that dotage.

But whosoever dreame of suche a fiction, dooe sufficiently shewe, what a blockishe conscience thei haue. And these wordes of the Apostle are so farre of, from strenghtning their errour, that thei suffice to refute thein. He saith, *Thei sinne not*, whiche are borne of GOD. Now resteth to bee seene, whether GOD dooe regenerate vs in one

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are led of hym, whosoever delight in sinne.

Further, this *Beginnyng* wherof the *Apostle* maketh mention, is not of eternitie: as when he teacheth that the word was from the beginnyng. For there is great oddes betweene God and creatures. The beginnyng in God is without tyme. Wherefore, seeing the worde was culet with GOD, thou shalt not finde any instant of tyme wherein it began to bee: but it is of necessitie that thou come to very eternitie it self. And here Ithon meaneth nothyng els, but that the Deuill was an *Apostata*, immediately after the creation of the worlde, and from thence hath neuer ceased to spreade abroade his popson amongest men.

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moment. But it is manifeste, that regeneration is so begunne in vs, as the remnauntes of the olde manne, remaine euen vnto death. But if regeneration be not full and perfect, it dooeth free vs from the bondage of synne, but accordyng to the measure thereof. Hence appeareth that it can not bee possible, but the Children of GOD are burthened with offences, and dooe vaily synne, in as muche as thei haue some remainder of the olde Nature.

And yet this remaineth sure that the Apostle saith, That this is the ende of regeneration, that synne maie bee dooen auaie: and that thei therefore liue iustlie and godlie, whosoever are boine of GOD: because the Spirite of GOD doeth correcte the desire of synnyng.

And that the Apostle meaneth, by the Seede of God. For so the Spirite of GOD frameth the hartes of the godlie vnto right affection, that the fleshe with his lusses preuaileth not, but is kept vnder, as beeyng tamed vnder a poke. In conclusion, the cheef effectes in the electe, the Apostle ascribeth to the Spirite of GOD, who by his power represseth synne, and dooeth not suffer it to flourish.

Neither can he sinne. Here now the Apo-
 stle ascendeth higher. For he dooeth plaintie
 testifie, that the hartes of the goodlie are so ef-
 fectually governed by the Spirit of God,
 that thei followe his direction, with an vn-
 chaungeable desire. But this is verie farre
 from Popishe doctrine. The Sorbonistes in
 deede confesse, that the will of mannie cannot
 desire that whiche is right, except it bee hol-
 pen by the Spirit of GOD: But thei im-
 agine the motion of the Spirit to bee
 suche, as leaueth vnto vs the free choice of
 good and euill. Hence thei drawe merites,
 because wee willyngly obeie vnto the grace
 of the Spirit, whiche it was in our power
 to reiecte. Finallie, thei define this to be the
 onely grace of the Spirit, that wee bee a-
 ble to will well, if we list. Iohn saiethe farre
 otherwise in this place: For he dooeth not
 onely teache, that wee are able not to synne,
 but that the motion of the Spirit is so ef-
 fectuall, that of necessitie it holdeth vs, in a
 continuall obedience of rightousnesse. Nei-
 ther is this the onely place of Scripture,
 whiche teacheth that the will is so framed,
 that it can not bee but right. For GOD te-
 stifieth, that he giueth a newe harte to his
 childe, and he promisseth that he will cause

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them

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them to walke in his preceptes. *Ezec. 36. 26.*
 And moreover, that Ihon doeth onely teach
 how effectually GOD worketh in manne,
 but he plainely affirmeth, that his Spirit
 dooeth continu his grace in vs, to the verie
 laste breathe, that inchangeble perseuerance
 bee ioynd with newnesse of life. Where-
 fore, let vs not with the Schoole menne, im-
 magine some meddle motion, whiche is in a
 mannes choice to followe, or to refuse: But
 let vs knowe, that our hartes are governed
 of the Spirit of GOD, that thei maie con-
 stantly cleaue to the waie of righteousness.
 Further, the absurditie whiche the Schoole
 men obiecte, is easely refelled. Thei saie,
 but falsly, that by this meanes will is taken
 from manne. For will is of Nature: But be-
 cause the corruption of Nature, byingeth
 forth the onely euill affections, therefore it is
 of necessitie, that the Spirit of GOD dooe
 reforme it, whereby it maie incline to good-
 nesse. And againe, because menne would ea-
 sely fall from that whiche is good, it is of ne-
 cessitie, that the same Spirit continue vnto
 the ende, that whiche he hath begunne. The
 aunswere concernyng desert is easie: For it
 is not to bee helde for an absurde thyng, if
 meenne deserue nothyng: and yet woorkes
 cease

cease no to bee accounted good, whiche procede from the grace of the Spirit, because thei are voluntarie. Thei haue also reward, because thei are freely accounted vnto men, as if thei were their owne.

But here ariseth a question, whether so soone as any manne is regenerate by the Spirit of GOD, godlinesse and the feare of God, can neuer bee extinguished in hym. For the Apostles wordes seem to giue this. Thei that thinke otherwise, alledge the example of Dauid, who for a time was so ouerwhelmed with a brutish sencelesnesse, that there appeared no sparke to remaine in him. And mozeouer in the 51. *Psalme* 12. He desireth, that it maie bee restored to hym again. Wherevpon it followeth, that he was deuiued of it. Yet I doubt not, but that seedes wherewith GOD dooeth regenerate his electe, as it is incorruptible, so it keepeth the continuall force. I graunt it maie bee, that sometymes it bee (as it were strangled, as it was in Dauid. But yet at what tyme all godlinesse seemed to bee vtterly putt out in hym, the quicke coale laie hid vnder the Ashes. Sathan in deede goeth about to plucke vp, whatsoeuer is of God, in the electe: but when he is mozte of all lette loose: the secret

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roote remaineth, whiche afterwarde springeth forth at the laste. But Ihon speaketh here, not of one action, as thei call it: but of the continuall course of the life.

Certaine franticke fellows dreame of I knowe not, what eternall seede in the electe, whiche thei alwaie byng from their Mothers wombe. But to this purpose, thei doo more then vnfitly, wrest Ihon his wordes. For he disputeth not of eternall election, but beginneth at regeneration: There are also others twise madde, who vnder this pretence will haue euery thyng lawfull to them that beleue, because Ihon saith thei can not synne. Thei will therefore, that wee followe without difference, whatsoeuer our affection shall craue of vs: So thei giue license to commit whoredome, to steale, and to kill, because there can bee no synne, where the Spirit of God raigneth. But the Apostle meaneth farre an other thyng. For the Apostle denieth that the faithfull can synne, because GOD hath written his Lawe in their hartes, as it is in the Prophet Iere. 31. 31.

10 By this are knowne. In fewe wordes he concludeth, that thei doe in vaine challenge to themselues a name amongst the children of God, whiche doe not approue themselues

to bee ſuche by a godly and holy life : for as muche as by this marke thei differ from the children of the Deuill. Further, he doth not ſo meane , that thei are made manifeſt, that thei maie be openly knowne to all the world: but this onely he meaneth, that the fruite and effect of the diuine adoption doeth alwaies ſhewe forthe in the life.

10 He that doeth not righteouſneſſe is not of God, nor he that loueth not his brother.

11 Becauſe this is the preaching whiche you haue heard from the begginnyg, that we loue one an other.

12 Not of Caine whiche was of that wicked one, and ſlewe his Brother, and wherefore ſlewe he hym? Becauſe his owne works were euill, and his brothers good.

13 Maruaile not my bretheren, if the worlde hate you.

HE that doeth not righteouſneſſe. To doe righteouſneſſe, and to commit ſinne, are here ſet one againſt an other. Therefore, to doe righteouſneſſe, is nothyng els then from the hart to feare God, and to walk in his preceptes, as farre as mans frailtie will beare.

For

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For albeit the righteousnesse if it bee taken precisely, is no other thyng then the full obseruyng of the lawe, from whiche the faithfull are alwaies farre off: yet because GOD dooeth not laie their offences and faultes to their charge, this parcell obedience whiche they performe vnto God, is called righteousnesse. And Ihon sheweth plainly that they are not of God, whosoever liue not righteously: because whosoever GOD calleth, he doeth renewe them by his Spirit. Therefore, the newnesse of life is a perpetuall witness of Gods free election.

And whiche toucheth not his brother. He applyeth a general doctrine to his purpose. For hitherto he hath exhorted the faithfull to brotherly loue. Now by the same he sheweth the somme of true righteousnesse, wherefore this parte is added in steede of an exposition. But I haue saied before after what sorte whole righteousnesse is comprehended vnder brotherly loue. The loue of God indeed hath the first place, but because of that dependeth brotherly loue amongst men, oftentimes by Sinechdoche that is contained vnder this and this againe vnder that. Therefore, as every one is giuen to humanitie and wellthyng, so he saith that he is iust, and so accom

ted, because loue is the fullfylling of the law. He confirmeth this sentence when he saith, that the faithfull haue beene so taught from the beginning: for by these wordes he sheweth, that this definition whiche he giueth, ought not to seeme straunge vnto them.

12 *Not as Caine.* An other confirmation is taken of the contrary: because hatred raig-
neth in the reprobate and children of the De-
uill, and holdeth as it were the chiefe in
their life: of whiche thyng he setteth doune
Caine as an example. In the meane tyme
this maketh to their comforte, as he conclu-
deth at the last: *Marnaile not if the worlde
hate you.* This exposition is to be diligently
noted: for in the maner of life men are alwa-
ys deceiued: because thei place holinesse in
faired workes, and while thei torment them
selues with crisses, thei thinke thei are twice
acceptable to GOD: Euen as Donkes doe
proudly tearme their kinde of life, the state
of perfection. And in Poperie there is not
thought any other worshipp of God, then the
flesh of Superstitions. But the Apostle doth
espetsially shewe that wee are approued of
God, if wee loue one an other. Againe, that
the Deuill raigbeth, where hatred, grudge,
mule, and displeasures doeth raigne. Yet it
is

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is together to be kept in memorie that I touched of late, that brotherly loue, because it ariseth of the loue of God as the effect of the cause, is not separated from it, but rather is commended of Ihon for this cause, for that it is an approuing of our holinesse before God. When he saith that *Caine* was by this cause enforced to the slaying of his Brother, because his owne workes were euill. He meaneth that whiche I haue noted already, that where wickednesse beareth sway, hatred possesseth all the partes of life. He maketh mention of the iust workes of *Abell*, that we may learne to beare it patiently, if the world prouoked with no iniurie, doe hate vs without cause.

14 We knowe, that we are translated from death to life, because wee loue the brethren. He that loueth not his brother abideth in death.

15 Every one that hateth his brother, is a manslaier: and you knowe that no manslaier hath eternall life abiding in him.

16 By this haue wee knowne loue, because he laied donne his life for vs., and we ought to lay donne our liues for the brethren.

17 If any man haue this worlds good, and seeth

feeth his brother haue neede, and shut-
teth vp his compassion from hym, how
dwelleth the loue of God in hym.

My little Children, let vs not loue in
worde and tongue, but in deede and
truth.

HE commendeth Loue vnto vs by an ex-
cellenc speeche: because it is a testimo-
nie, of our beeyng deliuered from death to
life. There vppon it followeth, that if wee
Loue our brethren, wee are happie, and if
we hate them, wee are miserable. There is
no manne that dooeth not desire to escape,
and to bee deliuered from death, therefore
thei muste needes bee moze then blinde, who
by fostering of hatred, dooe willingly pam-
per thei paine death.

Further, when the Apostle saierh, that by
Loue it is known, that wee haue passed in-
to life, he meaneth not that man is his owne
deliuerer, as if by louyng his brethren, he de-
liuered hym self from death, and obtained
life for hym self. For he doeth not dispute
here of the cause of Saluation: but seeyng
Loue in the principall fruite of the Spirite,
it is also a certaine note of regeneration.

Therefore the Apostle reasoneth from the
figt e,

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signe, and not from the cause. For because no manne dooeth truely loue the brethren, excepte he whiche is regenerate by the Spirit. Hence it is rightly gathered, that the Spirit of God whiche is life, dooeth dwell in the that loue the brethren. But one should thereupon preposterously inferre, that life is attained vnto by loue, saying loue by order is the latter. This argument should haue more colour, if loue make vs more assured of our life: that then the assurance of saluation doeth consist in act. But the aunswere thereof is also easie. For all be it that faith is confirmed by all the graces of God, as by helps, yet it ceaseth not to haue his foundation in the onely free mercie of God. For example, when wee intoye the light, wee are sure that the Sunne shineth: if the Sunne giue his beames into the place wherein wee are, wee haue a certaine more clere light: but yet all be it the visible beames dooe not prece the roade vnto vs, in this same wee are satisfied that the Sunne peeldeth out the vse of his shynyng vnto vs. So, after that our faith is established in Christ, certaine thynges maie come to passe, whiche maie helpe it: yet in the meane tyme it resteth in the alone gract of Iesus Christ.

15 *Is a manslaier*. To the ende he maie stirre vs the more vnto loue, he sheweth how detestable a thyng before GOD, hatred is. There is no mā but he abhorreth manslaught-
 ter: yea, we all holde the very name to be execrable. And the Apostle sheweth that thei are all manslayers whiche hate their bretheren. He could not speake any thyng more bitter-
 lie, and yet this is not hyperbolicall. For whom we hate, we could affoorde that he perished. And it is no matter, if one keepe his handes from the euill. For the very desire is condemned before GOD as much as is the practise. Yea, also when wee our selues dooe not desire to doe hurte, if yet wee desire that some euill maie come vnto our brother from other where, euen then also wee are manslayers, euen as it is, where he giueth the name of manslaughter to hatred. Whereby is con-
 uinced the foolishnesse of men, because when thei doe euen loathe the name, thei make al-
 moste no account of the faulte it self. And whence is that? Euen because the outward face of thynges doeth occupie al our senses, before God the inward affection is regarded. Therefore, least any doe any more les-
 sen so exceedyng an euill, lett vs learne to call backe our iudgements to the iudge-

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ment seate of God.

16 By this wee knowe . Now he sheweth what is true loue. For it were not enough to praise it except the power of it were known . And he setteth forth a perfect rule of loue, in the example of Christ: because in not sparing his owne life , he made it knowne how much he loued vs . Therefore , he bid- deth vs labour to this point . The somme is, that therein is our loue commended , if wee transerre the loue of our selues vnto our bre- theren: So as euery one after a sorte forget- tyng hym self , take care for others . It is in deede moſte certaine that wee are not farre vnlike vnto Chriſte , but the Apoſtle dooeth commende vnto vs imitation, because albeit wee attaine not vnto hym, yet it is good that wee followe his ſteppes a farre of . In deede when the Apoſtle giueth counsaile to Hypo- crites , that thei cast awaie vaine boasting, whiche bragge that they haue the faith of Christ, without brotherly loue, he doth shew, that except this desire doeth preuaile in our hartes, we haue nothgng to doe with Christ. Neither yet as I ſaid doeth he so set before vs the loue of Christ , that he requireth an equal loue of vs . For what should that bee but a dzyppng of all at once to desperation.

But so he will haue our affections framed, that we maie desire to bestowe bothe our life and death, first to the glozie of God, and then to the good of our Neighbour.

There is an other difference betwixt vs and Christ, that there can not be the same power of our death. For neither is the wrath of God pacified by our blood, nor life attained vnto by our death, nor the debt of others is paid. But the Apostle by this comparison, did not respect what was the ende or effect of the deathe of Christe, but he onely would that our life should bee conformed to his example.

17 *If any haue this worldes good.* Now he preacheth of the common offices of loue, whiche proceede from that cheef Fountaine: that is, when wee are prepared to reache out our selues euen vnto death for our bretheren. All be it he seemeth to reason from the more to the lesse. For, he that refuseth to ease the want of his brother with his good, while his life is not touched, muche lesse will he bestow his life. Therefore he denieth that there is loue in vs, if we leane our bretheren destitute of our help. But he accompteth so highlie of externall liberalitie, that together he sheweth molte fitly what is the true waie to

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doe well, and what kinde of affection ought to guide the same. Let therefore this bee the first proposition: That no man doeth truely loue the bretheren, but he will shewe forche the same in effect, as oft as occasion doeth require. An other, how much riches any man hath, accordyngly he is bounde to releue the bretheren, because the Lorde by this meanes doth minister vnto vs matter to exercise our loue. The third, that euery ones necessitie is to bee considered: because as euery one needeth meate, drinke, or any other thyng, whereof we haue store, he doth euen so craue our duetie. The fourth, that there is no liberalitie doeth please God, except it bee ioyned *Te Sūmpatheia*, to a compassiō: Many seeme to bee liberall, whiche yet are not any whit touched with the miseries of their bretheren. But the Apostle biddeth vs to open our bowelles: whiche is doen when we put vpon vs almoste the same feelyng, that wee maie be-waile together the euilles of others, no other waies, then as our owne.

The Loue of God. Here the question is of the Loue of brethren. Therefore, why doeth he name the Loue of GOD? Verely the principle myste bee kepte, that it can not bee but it is the Loue of GOD, that should be-
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get in vs the Loue of our bretheren. And by this meanes, GOD taketh an experience of our Loue towards hym, while he commaundeth vs to Loue menne for his sake: as it is in the 16. *Psalme*. *My dooypng well extendeth not vnto thee: But my will and my desire is vnto the Sainctes whiche are in the pearth.*

18 *Let vs not Lone in woorde. There is a grauntyng in the firste parte. For wee can not Loue onely with the tongue: But because many doe falsely boaste of this, the Apostle giueth the name of the thynge, to their dissimulation, as vseth often to bee doen. Albeit in the other parte, he reproveth their vanitie, when he denieth that it is the truthe, excepte it bee in deede. For thus the wordes are to bee resolved: lette vs not professe with tongue that wee Loue, but let vs approue it by deede: because this is the right condition of Loue.*

19 *And by this wee knowe that wee are of the truthe, and shall perswade our hartes before hym.*

20 *But if our hartes accuse vs, truly God is greater then our hartes, and knoweth all thynges.*

21 *Beloued, if our hartes accuse vs not,*

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We

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wee haue trust towardes God.

22 *And if wee aske any thyng, wee receiue it of hym: because wee keepe his commandementes, and doe those thinges that are pleasaunt before hym.*

HE taketh name of Truthe here in another sence: but it is an excellent giuyng of a name, that if wee Loue our bretheren truely, wee haue hereby a testimonie, that wee are borne of **GOD**, who is the truthe, or that the truthe of **GOD** hath place in vs. But let vs alwaies remember, that we haue not that knowledge, whiche the Apostle speake of from Loue, as if from thence were to bee fetched the assuraunce of saluation. And in deede from no other where doe we knowe, that wee are the children of **GOD**, but because he sealeth into our hartes, his full adoption by his Spirit, and wee by faithe embrace the assured pledge thereof, offered in **Christe**. Loue therefore is an increase, or inferiour helpe, to the strengthenyng of faithe: and not the foundation whercon it standeth. Why then saith the Apostle, *Wee shall persuade our hartes before GOD?* Verely he sheweth by these wordes, that Faith standeth not without a good conscience. Not that our
assuraunce

assuraunce arise from thence , or dependeth
thereon: but because then we are perswaded
truely of our coniunction with GOD, when
the efficacie of the holie Ghoste, doeth shewe
forthe it self in our loue. For it shall alwaies
bee profitable to weigh , what the Apostle
handeleth. For because he condemneth in vs
a fained profession of Faith, he saith, that
wee can haue a sounde perswasion before
GOD no other waie, then if his Spirit doe
hyng forthe in vs the fruite of Loue . And
albeeit that a good conscience can neuer bee
separate from Faith, yet no manne shall
thence rightlie gather, that wec muste looke
to our woorkes , that our perswasion maie
bee firme.

20 But if our harte condemne vs . We pro-
ueth by the contrary, that thei haue the name
and shewe of Christians in vaine , who haue
not the testimonie of a good conscience. For
if any man be guiltie in his own knowledge,
and is conuicted in the proper feelyng of
his owne soule, muche lesse shal he escape the
iudgement of GOD. It followeth therefore
that faith is subuerted with the disquiet of
an euill conscience . We calleth, God greater
then our harte , in respect of iudgement, that
is, because he seeth muche more clere, then
we,

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wee, and searcheth more sharpe, and iudgeth more straightly. In which sence Paule saith, that all bee it he knewe nothyng by hymself, yet he was not thereby iustified. 1. Cor. 4. 4. For he acknowledgeth, that all bee it he bee carefully giuen vnto his ductie, yet that he offendeth in many thinges, and that he doeth forgiue hymself by vnadvisednesse, those sinnes whiche God doeth see. This therefore is the mynde of the Apostle, that it can not bee that he should escape the iudgement of God, whom his owne conscience doeth accuse and conuince. To the same ende belongeth that he by and by adioyneth, that GOD seeth all thynges. For how should those thynges bee secrete, whiche wee are driuen to see, who in respect of hym are blockishe and blinde? So therefore expounde it, God in that he seeth all thynges, is muche greater then our harte. For to take the word that coupleth together in steed of a perticular causal is not strange. Now the sence is plaine, that is, that seepyng the knowledge of GOD pearceth further then the sence of our owne conscience, that no manne can stande before hym, excepte hee whom byrighnesse of conscience sustaineth. But heere is objected a question: It is certaine that the reprobate are sometyme brow-
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ned of Sathan in suche a Lake of feelyng,
 that thei feele not their euilles at all, and
 without all greefe or feare, as Paule saierh,
 thei runne securely into their destruction.
Ephe. 4. 19. And it is certaine also that Hypo-
 crites are woont to flatter them selues, and
 proudly to contemne the iudgement of God,
 because that beyng drunken with a false opi-
 nion of righteousnesse, thei are not touched
 with their sinnes. The aunswere is easie,
 That Hypocrites are deceiued because thei
 shunne the light: and that the Reprobates
 feele nothyng, because thei goe awaie from
 GOD. Yea, there is no securitie to an euill
 conscience, but in lurking corners. But here
 the Apostle speaketh of consciences, whiche
 beyng brought out into light, God byngeth
 to his tribunall seate, and exerciseth with the
 feelyng of his iudgement. All be it yet this
 is also generally true: that we neuer haue a-
 ny sounde peace, except that whiche the spi-
 rite of GOD doeth giue vnto pure hartes.
 Those whom we haue sated to be astonished,
 feele yet oftentymes blinde thickeynge, and
 are tormented in their drouynesse.

21. *If our harte accuse us not. I haue ex-*
 pounded alreadye, that this doeth neither be-
 long to hypocrisie, nor to the grolse contempt

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of God. For howsoever the waies of Reprobates doe please them selues, yet the Lord trieth the harte saierly *Salomon. Prover. 21. 2.* This exquesite ballaunce of God causeth by his triall, that none can boast hymself that he hath a cleane harte. Therefore the Apostles woordes hath this meanyng, that then we come onely with a quiete conscience into the sight of God, when beyng of a sound purpose in our selues, we byng with vs the witness of a right and good harte. That sayng of Paule is indeede true: That wee haue entraunce to GOD with boldnesse by faith, whiche resteth vppon the grace of GOD. *Epho. 3. 12.* Againe, that by faith wee haue peace, that our consciences maie be quiet before GOD. *Romanes. 5. 1.* But betwixt these sentences there is no oddes. For Paule sheweth the cause of boldnesse: but Ihon onely maketh mention of an inseperable accident, whiche is necessarilie annexed, though it bee not the cause. Yet here ariseth a greater hardnesse, because there seemeth no assuraunce to be left in the whole world. For who is there to bee founde whom his harte can not accuse in any thyng? I aunswere, that the godly are so repproued, as thei together doe ease them selues: for it is in deede necessarie, that thei should

should inwardly be touched effectually with their sinnes, that feare maie instruct them to humilitie: but by and by thei flye to the Sacrifice of Christe, where thei haue assured peace. All be it the Apostle dooeth saie that thei are not accused in any other sence, because howsoever thei acknowledge themselves to faile in many thynges, yet thei are releued with this testimonie of conscience, because thei dooe truely and from the harte feare God, and desire to submit themselves to his righteousnesse. Whosoever are indued with this godlie desire, and in the meane tyme know that their indeauours, how much so ever thei want of perfection, do yet please God: are worthely saied to haue a quiet and peaceable harte: because there is no inward pickyng, whiche should disturbe their quiet cherefulness.

22 *And if wee shall aske any thyng. Because assured truste and calling vppon God, are thynges ioynd together: euen as before he had taught, that an euill conscience, was contrarie to assuraunce: So now he sheweth that God can not be called vpon, but of them whiche feare hym, and worship hym a right in a pure harte. The latter followeth of the first. There is an other generall principle of*
Script

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Scripture, That the wicked are not heard of God, but rather that their Sacrifices and prayers are abhominable. Therefore, the waie is here shut vp against Hypocrites, least they should rushe into the presence of God with his contempt.

In the meane tyme he doeth not intende, that a good conscience must be brought, as if it did greate acceptation to our prayers. We bee vnto vs, if we leane vnto workes, whiche haue nothynge in them selues but matter of tremblyng. Therefore the faithfull come to the Throne of God no other waies, then trustyng in the mediation of Christe.

But because the Loue of GOD, is euery waye ioyned with Faith, to the ende that the Apostle maie the more dazle the Hypocrites, he denyeth them of his singuler priuiledge whiche GOD vouchsafeth his Children: That is, least they should thinke, to haue entrance to God with their prayers. When he saith, *Because wee keepe his commandmentes*, he dooeth not meane, that our confidence in prayng, is grounded vpon our woorkes: but this onely he vgeth, that godlinesse, and the sincere worshipp of GOD, can not bee separate from Faith. And it ought not to seeme absurde, that he vseth this causall

causall note, albeit he doeth not reason of the cause: for an inseparable accident bleth soyn- tymes, to bee putte for the cause. As if one should saie, because the Sunne at Noone- tide dooeth shine aboue vs, that there is then more heate, yet it dooeth not followe, that heate ariseth of the light.

23 And this is his Commaundement, that wee beleene in the name of his Soonne Iesus Christe: and Loue one another, as he gaue vs commaundement.

24 He that keepeth his commaundemen- tes abideth in hym, and he in hym. And by this wee knowe that he abi- deth in vs, by the Spirite whiche he hath giuen vs.

23 **A**ND this is his Commaundement, Again he applieth a generall Sen- tence to his purpose. The effecte is, that wee are at suche disagreement with GOD, that wee are driuen from his presence, except wee are knit together by brotherlie Loue emong our selues. Albeit he dooeth not here com- mende Loue alone, as before: but he ioyneth it as a companion, and handmaide to Faith. The Schoole men depaue these woordes with their owne deuises: as if wee obtained free.

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freedome to praie, partly by Faith, and partly by Woorkes. Where Ihon requireth this to the right maner of praiping, that wee keepe the Commaundementes of God: and after teacheth, that this perfoymaunce standeth in Faith and Loue: Thei gather, that the assuraunce of praiping, muste bee gathered of these twoo. But I haue sondrie tymes alreadie shewed, that here is not handeled, from whence, or by what'ennes, menne gette this vnto themselves, that thei dare call vpon GOD. For here the question is not of the cause or dignitie, Ihon onely sheweth, that GOD vouchsafeth the honour and priuiledge of his conference, to none but to his Children, and those that in deede are regenerate by his Spirite. Therefore, this is the course of speeche, where the reuerence and feare of GOD doeth not beare swaie, it can not bee that GOD should heare vs. But if our purpose bee to obeye his preceptes, wee muste consider what he commaundeth. But he doeth not separate Faith from Loue: but he requireth eche of vs, as if it were in one fellowshippe. And this is the reason, why he hath putte *Commaundement* in the singular number. But this place is verie excellent: because he sheweth as plainelie as breestlie, wherein

wherein consisteth the whole perfection of an holte life. There is no cause why wee should alledge hardnesse, when GOD doth not carie vs aboute by long by walkes: But setteth doune vnto vs simple, and in one woorde, what pleaseth hym. Adde moreouer, that in the shortnesse, there is no darcknesse. because he sheweth vs plainly, the beginning and ende to liue well: And because heere is onely mention of brotherly Loue, passyng by the Loue of GOD, the reason is (as wee haue saied els where) that brotherly Loue, as it issueth from the alone Loue of GOD, so is it a certaine and true prooffe thereof.

In the name of his Soonne. The name hath respect to the preachyng: and this relation is to bee noted, because fewe understande, what it is to beleue in Christe. By this speeche is easie to gather, that this onely is a true Faith, whiche embraceth Christe, for suche a one as he is preached in the Gospell. Wheron also it commeth to passe, that there is no faith without Doctrine: as Paule also teacheth, *Roma. 10. 14.* And this also together is to be noted, that the Apostle includeth faith in the knowledge of Christ. For he is the liuely Image of the Father, and in hym
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archiude all the treasures of wisdom and knowledg. Wherefore, so soone as ever wee decline from hym, wee can doe nothyng but wander in error.

23 *He that keepeth his Commaundements.*
He confirmeth that whiche he had saied before. That the fellowshippe whiche we haue with God is manifest by that meanes, if wee loue one another. Not that the fellowshippe beginneth there, but because it can not bee felle, and without his effecte, where soeuer it noeth begiune to haue a beeyng. And he proueth that by a reason annexed: because God doeth not abide in vs, except his Spirit doe dwell in vs. But his Spirit wheresoeuer he is, it is of necessitie that he shewe forth his force and power in woorkyng. Whence it is easie to gather, that no other remaine in God and are vniued vnto hym, except such as keep his Commaundement. When therefore he saileth: *And in this we knowe.* And, the note of couplyng together, for that it is put for the renderg of a cause, is as muche as, for, or because. But the circumstance of the present cause must bee weighed. For albeit this sentence agree in wordes with that of Paule *Romanes. 8. 15.* Where he saileth, that the spirit beareth witnesse in our hartes, that wee are
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are the Children of GOD, and that by hym we crie *Abba Father*: yet in the sence there is some difference. For Paule speaketh of the assuraunce of free adoption, whiche the Spirite of God sealeth vp in our hartes: and Ihon here hath respect to the effectes, which the Spirite dwelling in vs, dooeth byng forth. As Paule also hymself, when he saith, that thei are the Children of GOD, whiche are ledde by the Spirite of God. For, there also he disputeth of the mortifying of the fleshe, and newnesse of life.

This is the effecte, that thereby it is manifest, whether wee are the Children of God, if his Spirite doe rule and gouerne our life. In the meane tyme Ihon teacheth, whatsoeuer good woorkes is in vs, that it commeth from the grace of the Spirite: and that this Spirite is not gotten by our owne righteousness, but is freely giuen vnto vs.

The fourth Chapter.

BEloned, belene not euery Spirite: but trie the Spirites whether thei bee of God or no: because many false Prophetes are gone out into the Worlde.

2 In this knowe ye the Spirite of GOD, euery Spirite whiche confesseth that

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Iesus Christe, is come in the fleshe, is of God.

- 3 And euery Spirite whiche confesseth not that Iesus Christe is come in the fleshe is not of God: and this is that Antichrist, of whom ye haue heard that he should come, and euen now he is in the worlde.



Commeth again to the former doctrine, which he had handled in the second Chapter. For many, as vseth to be done in newe matters, did abuse the name of Christe to spread their errours. Others professed Christ but in half part. In the meane tyme, while thei had place amongst those of the householde, thei had the more abilitie to doe harme: Especially Sathan himself, tooke occasion to disquiet the Church in Christ hymself. For he is the Stone of offence, whereat all must needes stumble, whiche holde not the plaine waie, as GOD hath set forth the same vnto vs. Further, this whole reason of the Apostle standeth on three members. For first he sheweth the euill, whence daunger came to the faithfull, and by this meanes he exhorteth them to take heede. He setteth doune the maner of heede takyng, that thei iudge betweene Spirites.

And

And this is the seconde member. At the last
he sheweth one speciall from whence was
their greatest perill. He forbiddeth therefore
to heare them, whiche denye that the Sonne
of God is manifested in the flesh. Now let vs
handle euery one in order. And albeit this
reason followeth in the Text, *That many
false Prophetes haue gone out into the worlde,*
yet it shall bee good to begin there. For this
sentence containeth a profitable admonition:
because, if euen at this tyme Sathan had fil-
led many, whiche should spreade their fall-
hoodes vnder the name of Christe: the like
example ought not to discourage vs at this
daie. For this is the perpetuall state of the
Gospell, that Sathan busily goe about to in-
fect and to corrupt the puritie thereof by di-
uers errours. This our age hath brought
forthe certaine horrible monsters of Sectes.
By occasion whereof many stande amazed,
and not knowyng whether to tourne them,
doe cast awaie al care of godlinesse. For thei
finde not any more speedie waie to ridd them
selues from the daunger of errour. That is
alsogether foolish: for in flyng from the
light of the truthe, thei cast them selues wil-
lingly into the dungeon of errours. Where-
fore, let this cleaue fast in our myndes, that

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there haue beene false Prophetes immediately since the Gospell hath begun to be published. And lett this doctrine also arme vs against that offence. The auncientnesse of errors holdeth the moste as if thei were so bounde, that thei dare not goe out thence. But Ihon sheweth here, the deadly daunger of the Church, That if euen then deceiuers were mixed with the Apostles, and other faithfull Teachers, what maruaille is it, if the doctrine of the Gospell long agoe being oppressed, many corruptions bee spreade abroad in the worlde: There is therefore no cause why antiquitie should hinder vs, that wee should the lesse freely discern the truth from falshood.

1 Beleeue not euery Spirite. Many as is saied when the Church is vexed with discordes and contentions, beyng amazed, departe from the Gospell. But the Spirite prescribeth a farre other remedie: that is, that the faithfull receiue not any doctrine without choyce. Wee must therefore take heede, least beeyng offended with varietie of opinions, wee renounce the Teachers together with the worde of God. But let this moderation suffice, that all are not to be heard alike.

The name of the Spirite, I take to be by a

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Metonimia, for hym that boasteth, that he is indued with the gift of the Spirit, to undertake the office of a Prophet. For when it is graunted to no priuate man that he spake in his name, nor is there credite to bee giuen to them that speake, but so farre as they are the instruments of the holy Ghost: the more authoritie the Prophets should haue, God adorneth them with this title, as if he should take them out of the common sort of menne. Thei therfore were called Spirites, whiche onely giuyng their tongues to the Oracles of the holie Ghoste, did after a sorte beare the person of his ministerie: thei sett forth the nothing of their owne deuising, nor came thei forth in their owne name.

And hereto belongeth so honourable a title, least any thyng might faile of the reuerence of the woorde of God, for the contempt of the minister. For GOD alwaies would haue his worde receiued from the mouthe of men, no other waies, then if he hymself had plainly appeared from heauen.

Here Sathan hath crepte in a meane: and when he foisted in false teachers, to adulterate the woorde of God, he also gaue them a name, vnder whiche thei might the better deceiue. So the false Prophetes vsed alwaies
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proudly, and with full mouthe to arrogate to themselves, whatsoeuer honour God had bestowed vppon his seruantes. And the Apostle semeth to haue vsed this name, least thei might deceiue vs with their false pretences, whiche falsly pretēde the name of God: euen as wee see at this date verie many, to bee amazed with the bare name of the Church, that thei had rather auowe theim selues into the eternall destruction of the Pope, then to take from hym any, or the least parte of authoritie.

Therefore this grauntynge is to be noted. For, the Apostle could haue saied, that euery one is not to bee beleueed: but because false teachers did so belie the title of the Spirit, he so leaueth the same vnto them, that together he sheweth that it is frivolum and trifling, except thei doe in deede performe what thei pretende, and that thei are to be accounted as fooles, who beyng amazed at the verie noise of an honourable title, dare not inquire of the matter.

Prove the Spirit. Because all Prophecies bee not true, the Apostle saith here that thei muste bee brought to the triall. And he speaketh not onely to the whole bodie of the Church: but also to euery faichfull manne.

But

But it is asked, whence we haue suche a discretion? Thei whiche answered, that the worde of God is a rule, whereby euerie thyng must bee tried, whiche men doe publikely set forth thei neither saie nothyng, nor the whole. I graunt, that doctrines are to be proued by the word of God: but except the Spirit of wisdom be present, it will little or nothyng profite to haue the worde of God at hand, whose interpretation we shall not knowe. Euen, as for example, gold is tried in the fire, and with the touche stone: but of them that haue skill. For, vnto the vnskillfull, neither the touche stone, nor the fire can bee profitable. Therefore, that we maie be fit Judges, it is needefull, that wee bee indued with the Spirit of discretion. And because the Apostle should commaunde vs this in vaine, except wee had power to discerne, it is for a certaintie to be held, that the godlie shall neuer bee destitute of the Spirit of wisdom, so farre as shall be expedient, so that thei aske it of the Lorde. But so then the Spirit shall leade vs to a true discernyng, if wee submit all our senses to the worde. For, it is (as is saied) like vnto a Touchstone: yea, it ought to bee of much more price vnto vs: because that onely is true doctrine, whiche is taken from thence. But

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here ariseth a hard question: because if euery one haue right, and abilitie to discerne, there can neuer any certaintie be determined: but rather the whole state of Religion shalbe vncertaine. I aunswere, that there is a double triall of Doctrine, priuate and publike. Priuate, whereby euery one deeth establishe his owne faith, that he maie rest safely in that doctrine, whiche he knoweth to haue come from God. Neither shall conscience finde other, where safe and quiet resting place, then in God. The publike triall belongeth to the common consent, and good of the Church. For, because there is perrill least phantastically men should rise vp, whiche might rashly boast themselves, that thei were indued with the Spirit of God: this remedie is of necessitie, that the faithfull come together, and seeke the meane of an holy and pure consent. But seeing that that olde Proverbe is too true, How many heades, so many wittes: it is certaine that this is the singular worke of God, that all ouerthwarting beeyng mastered, he maketh vs to thinke all one thyng, and to growe into an holie vnitie of faith. And whereas vnder this pretence what soeuer thinges are at any tyme decreed in counsailes, the Papistes will haue to be taken for true

true Oracles, because the Church did once
 moue them to be of God: that is to childlike.
 For howsoever that bee an ordinarie waie to
 seeke a consent, to gather a godlie and holie
 counsell, where the controuerlies out of the
 worde of God maie bee determined: yet God
 hath neuer bounde vs to the decrees of euery
 Counsell. Nor yet so soone as an hundred or
 moe Bishoppes are come together into one
 certaine place, it by and by followeth that
 thei haue rightly called vpon God, and asked
 at his mouth what was the truthe: yea, there
 is nothyng more apparaunt, then that thei
 haue often gone aside from the sincere worde
 of God. Therefore, here also ought the triall
 whiche the Apostle prescribeth to be of force,
 that the spirites might be tried.

2 *In this knowe ye.* He annexeth a speciall
 marke, whereby one maie better discern
 true Prophetes from false. All bee it he here
 onely repeateth that wee had before, that is,
 that Christ as he is the marke whereto true
 faith aimeth, so he is the Rocke at whom all
 Heretikes doe stumble. Therefore, so long
 as wee remaine in Christ the matter is safe:
 but when we goe aside from hym, faith is pe-
 rished, and all truth is made voyde. But wee
 maie remember what this confession containeth.

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neth. For when the Apostle saith, that Christ is come: hence we gather that he was with the Father before: whereby is shewed his eternall Deitie. When he saith, That he is come in the fleshe: he signifieth that in putting on the fleshe, he is made a very man, of the same Nature with vs, that he might be our Brother, saue that he was free from all sinne and corruption. Finally, when he saith he is come, we must consider the cause of his comming: for he is not sent of his Father in vaine. Herevpon dependeth the office and power of Christ. Therefore, euen as the olde Heretikes haue erred from this faith, partly denyng the diuine nature, and partly the humaine nature of Christ: euen so doe the Papistes at this date, albeit thei doe confess Christ to be God and man, yet thei holde not this confession which the Apostle requireth, because thei spoyle Christ of his power and authoritie: for whē thei haue established their free will, their merites of woorkes, their fained worshippes, satisfactions, and the supplications of Saintes, how sinall a remainder is left to Christ: This therfore meaneth the Apostle, seeing that the knowledge of Christ comprehendeth in it self all the Doctrine of godlinesse, therefore wee must fixe
and

and cast our eyes thether, least we bee decei-
ued. And in truth Christ is the end of the law
and the Prophetes. Neither learne wee any
other thyng by the Gospell, then his power
and grace.

2 *And this is the Spirite of Antichrist.*

This the Apostle addeth, to the ende that he
maie make the sleighthes whiche seduce vs
from Christ, to bee the more detestable: For
we haue saied that the Doctrine of the kyng-
dome of Antichrist, is vsuall and well kno-
wen: that the faithfull beeyng admonished of
the dispeartion of the Churche whiche was
to come, might carefully take heede to them-
selues. Thei did therefore worthely abhorre
this name as infamous and vnluckie. Now
the Apostle saiethe, thei are members of this
kyngdome, whosoever withdraw fro Christ.
But he saiethe that the Spirite of Antichrist
should come and was now in the worlde, in a
diuers meanyng. For he meant that he was
then in the worlde already: because the mi-
serie of his wickednesse beganne to worke.
2. Thessa. 27. And yet because that the truthe
of God was not as yet ouerwhelmed with
falle and vnttrue assertions, superstition had
not yet preuailed to the corruptiō of the wor-
shipp of GOD, the worlde had not yet falne
from

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from Christ by a wicked distrust, the tyranny set against the kyngdome of Christ, did not yet manifestly shewe it self: therefore he saith that he was to come.

- 4 Little children ye are of God and haue overcome them, because he is greater that is in you, then he that is in the worlde.
- 5 Thei are of the worlde: therefore thei speake of the worlde, and the worlde heareth them.
- 6 We are of God. He that knoweth God heareth vs. He that is not of God heareth vs not. In this wee knowe the Spirit of truthe and the Spirit of error.

4 You are of God. He had spoken of one Antichrist: now he maketh mention of mo. But the Plurall number is referred to the false Prophets, which euen then had come abroad, before the head was extant. Further, the purpose of the Apostle is, to giue courage to the faithfull, that thei might resist the deceiuers strongly, and without feare. For muche chertifnesse falleth, when there is stryuing with a doubtfull successe. Further, it might cause the Godlie to feare, because that when the kyngdome of Christ was scarce sprung up, thei

thei sawe the enemies euen then readie pre-
 pared to ouerwhelme it. Therefore, how so-
 euer thei muste strue, he yet saith, that thei
 haue ouercommed: because thei shall haue an
 happie issue. As if he should haue saied, that
 in the midst of the conflict, thei are with-
 out daunger, because thei shall preuaile.
 And this doctrine ought to bee carried fur-
 ther. For, whatsoeuer striuynges wee indure
 against the worlde and the fleshe, yet it is
 ioynd with a sure victorie. In deede sharpe
 and hard conflictes remaine for vs, and one
 followeth after another: but because wee
 fight in the power of Christe, and are prepa-
 red with the armour of GOD, in striuyng
 and labouryng wee gette the victorie. As
 muche as belongeth to the circumstance of
 this place, it is an excellent consolation, that
 with whatsoeuer sleighthes Sathan set vpon
 vs, yet wee shall stande in the truthe of GOD.
 But the reason that he addeth straight waie,
 is to bee noted: because he is greater, that is
 stronger whiche is in vs, then he that is in
 the worlde. For that is our infirmitie, that
 befoze wee ioyne battaile with the enemye,
 wee are readie to fainte. For wee are euen
 mapped in ignoraunce, and therefore sette
 forthe to all sleighthes: and Sathan is increa-
 dyng

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dyng cunnyng to deceiue. If wee indure for one daie, yet a doubtfulnesse creepeth vppon our myndes, what shall come to passe to morrowe: and so we are alwaies doubtfull. The Apostle therefore sheweth that we are strōg, not in our owne strengthe, but in the power of GOD. Wherevpon he gathereth, that wee can no more bee vanquished, then God hymself, who hath armed vs to the ende of the worlde, with his owne power. And in our Spirituall warfare, this cogitation must be settled in our hartes, that wee should utterly bee vndooen, if wee should fight in our owne strength. But because that when wee doo nothyng, God confoundeth the enemies, the victorie is moste certaine.

5 *Thei are of the worlde.* This is no small comfort, that thei which dare incounter with God in vs, are onely strengthened with worldly helps. Further, the Apostle vnderstandeth the worlde, as Sathan is the Prince of it. Together is added an other comforte, when he saith, that the worlde embraceth in falsse Prophetes, that which it doth acknowledge for their owne. Wee see how greate the readinesse of man is to vanitie. Therefore, falsse Doctrines easily enter by and by, and spread farre and wide. The Apostle denieth that
ther

there is cause why wee should therefore be troubled : because there is nothyng newe or vnwonted , if the worlde whiche is whole a lyer, doe willingly heare a lye.

6 *We are of God.* Albeit this agreeth vnto all the godlie : yet properly it belongeth to the true and faithfull Ministers of the Gospel . For the Apostle by the assuraunce of the Spirit reioyceth, that he and his fellowes doe sincerely serue GOD, and that they haue receiued of hym what soeuer they deliuer . It maie also bee that the false Apostles maie boast them selues of the same, (as it is their maner vnder a Maskyng visour, as it were of God, to deceiue:) but faithfull Teachers differ muche from them whiche speake nothyng of themselves in woordes, that they doe not performe in deepe. Yet wee must alwaies remember what cause he handleth here. There was a small number of the godlie : and vnbelleefe almoste possessed all chynages : fewe did truely cleaue to the Gospel: the greater part was prone to errour. Hence came the occasion of offence : whiche that Ihon might meete withall, he biddeth vs bee contented with the fewnesse of the faithfull: because all the children of God doe giue honour to hym, and submit them selues to his doctrine

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doctrine. For the contrarie member he opposeth immediatly after, that *Thei* which are not of GOD, heare not the pure Doctrine of the Gospell. By which wordes he signifieth, that that great multitude, to whom the Gospell calleth not, doe not therefore^r are the applotted and lawfull Seruantes of GOD, because it is a straunger to God himself: and that therefore nothyng is diminished from the authoritie of the Gospel, while it is reiected of many. But to this Doctrine is annexed a profitable admonition, that by the obedience of faith we proue our selues to be of God: There is nothyng more easie, then to boast that we are of God: & therefore there is nothing amongst men more common. As the Papistes at this daie doe proude like boast, that they are the worshippers of God: and in the meane tyme, they doe no lesse proude like cast a side the woorde of GOD. For, albeit they counterfaite, that they beleue the woorde of GOD: yet when it comes to the pointe, they haue their eares shut. But this is the onely testimonie of the feare of God, to reuerence his woorde. And the excuse which many vse to pretende hath here no place. That they therefore flye from the doctrine of the Gospell, when it is set forth vnto them,

them, because thei are not able to iudge. For it can not be but that he knowe GOD in his worde, whosoever feareth hym, and obeyeth hym from his harte. If any object, that many of the elect doe not hy and by come to the faith, yea, that thei doe very forwardly kicke against it at the first. I aunswere, that at that tyme thei are not in our iudgement, to be taken for Gods Children. But this is a marke of one that is a Reprobate, when he doeth obstinately reiect the truth. It is also to be noted by the waie, that that *Hearryng*, whereof the Apostle maketh mention, is understood of the inwarde and earnest hearyng of the harte, whiche standeth in faith.

In this wee knowe. The Relative *Inthis*, containeth the two members afoze, as if he should saie, that thereby truth is knowne from fals hood, because some speake from GOD, some of the worlde. And whereas by the Spirit of truth and errour, some thinke that the hearers are noted: as if he should saie, that thei whiche give themselves to bee seduced of the deceiuers, are borne to errour, and haue in them the seede of lying; and that thei whiche consent vnto the worde of God, are shewed by this testimonie to bee true: I doe not allowe of it. For when the Apostle

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here taketh a *Metonymia* of the Spirit, for the Teachers and Prophetes, I take it that he meaneth nothyng els, then that the triall of the doctrine is to be reduced to these two, whether it be of God, or of the worlde. Yet in so speakyng he seemes to saie nothyng. For it will bee easie for every one to accept, that he speaketh not but from GOD. So at this daie, the Papistes boast with an imperiall pride, that al their deuises are the Oracles of the Spirit. Now so muche as *Mahomet*, but he giueth out that he receiued his dogmes from no other where, but from Heauen. And also the *Egyptians* forged, that those stinkyng dogtages wherewith thei besotted themselves and others, were reuealed vnto them from Heauen. But I aunswere, that we haue the worde of GOD, whiche before all thynges we must aske counsell at. Therefore, when deceiuable Spiritcs pretende the name of GOD, it is good to searche by the Scriptures, whether the matter be so or not. So that we adde a godly indeauour with humilitie and modestie: the Spirit of discretion will bee present, whiche maie expounde hymself speakyng in the Scriptures, as a faithfull Interpreter.

- 7 Beloued, let vs loue one an other, because loue is of God: and euery one that loueth is borne of GOD, and knoweth God.
- 8 He that loueth not knoweth not God, because God is loue.
- 9 In this appeared the loue of God to us warde, because he sent his onely begotten Sonne into the world, that we might liue by hym.
- 10 In this is loue, not that wee loued God, but that he loued vs, and sent his Sonne a redemption for our sinnes.

HE commeth againe to that exhortation, whiche he handleth almost in all this Epistle. Hee saied it was mixed with the doctrine of faiche and exhortation to loue. He so continueth in twoo heaves, that from one he goeth immediately to the other. When he commēdeth mutuall loue, he doth not meane that wee haue doen all our duetie if we loue our freendes againe, because thei loue vs. But because he speaketh in common to the faithfull, he might not speake other waies, then that thei might loue one an other. He confirmeth this sentence by a reason already sometymes already: that is, because no man shall approue hymself to be the childe of

God.

God,

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God, except he whiche loueth his brethren
and because the true knowledge of GOD
worketh in vs of necessitie the loue of God,
He opposeth also after his maner the contra-
rie member, That there is no knowledge of
God where loue is not in his strength. And
he taketh a generall principle, because God
is loue: that is, because his nature is to loue
men. I knowe that many doe subtiltie plaie
the Philosophers: and especially that the old
Writers haue abused this place, that they
might proue the Godheade of the Spirit.
But the simple meanyng of the Apostle is:
because GOD is the fountaine of loue, that
this affection floweth and is poured out from
hym, wheresoeuer his knowledge cometh.
Like as before he calleth hym light, because
there is nothynge darke in hym, but rather he
lighteneth all with his brightnesse. He spea-
keth not therefore here of the beyng of God:
but onely sheweth what a one he is to be per-
ceiued of vs. But there are two thyngs to be
noted in these words of the Apostle, that this
is the true knowledge of God, whiche doeth
regenerate vs and frame vs a newe, that wee
may become newe creatures: then that it can
not bee, but that it make vs conformable to
GOD. Let goe therefore that foolish in-
uention

mention of faiche vnforned : because if any
man separate faiche from loue, he doeth euen
as if one should goe about to take heate from
the Sunne.

In this harke appeared: By many other
witnesses also, wee haue the Loue of GOD
towards vs approued : For, if it should bee
asked, why the worlde was created, why we
are placed in it, to holde the Lordship of the
pearch, why wee are preserved in this life,
that wee may enioye infinite and innumera-
ble blessings: Why wee are created to the
hope of a better life : Why wee are endued
with light and vnderstandyng : There can
bee shewed no other cause of all these, then
the free Loue of GOD towards vs. But
the Apostle chooseth the principall witnesse
in this place, and that whiche farre excelleth
all others. For, this Loue of GOD was not
onely infinite, that he spared not his owne
Sonne, that by his death, he might restore
vs to life : But the goodnesse is more then
meruailous, whiche ought to raiſe our
myndes with admiration. Christe therefore
is suche an excellent and singulare agree-
ment of the Loue of GOD towards vs,
that so oft as wee beholde hym, he doeth
plainly confirme this doctrine vnto vs, that

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GOD is Lone. That he calleth hym *Only begotten*, it serueth to amplification. For in that he sheweth more clearly, how entirely he Loued vs, in that he gaue his onely Sonne to death for our sake. In the meane time, he that is one Sonne by Nature, maketh many by Adoption and Grace: Euen whom so euer he grafteth into his bodie by Faith. He sheweth the ende, why Christ was sent of his Father, that wee might liue in hym. For without hym wee are all dedde. But at his commynge, he brought life vnto vs. And excepte our owne unbeleeefe dooe hinder, wee feelee this effecte of his Grace in our selues.

In this is Lone. He setteth forth the Lone of GOD more largely, by an other reason: that is, because he gaue his Sonne for vs; what tyme wee were enemies: As Paule also teacheth, *Roma. 5. 6.* But he bleth other woordes, that GOD beeyng mouged by no Loue of menne, hath Loued them freely of his owne accorde. By whiche woordes he meant to teache, that that the Loue of GOD towarde vs, was without deseryng. Albeit the meanyng of the Apostle is to sette GOD before vs to followe; yet the doctrine of Faith is not to bee neglected, whiche

whiche he joineth together. GOD hath loved us freely, why? Because wee were sinners, or ever wee were borne: then because in this corruption of our Nature wee have an harte, (that is turned from hym, and is not inclinable to right, and holie affections. If the subtiltie of the Papistes should haue place, That every one is elected of GOD, so farre as he foreseeeth hym worthy of Loue: this doctrine should not stande, That he Loved us firste. For, then our Loue towardes GOD, should haue the firste place by order, although that it should bee the last in tyme. But the Apostle doeth take a graunted rule of the holie Scripture, whiche these prophane Sophistes dooe not knowe, that wee are borne so wicked, and corrupted, that there is as it were bredde in vs; an hatred of God, that wee desire nothynge but that, whiche dooeth displease hym, that every affection of our flesh; doeth hold continuall warre with his righteousnesse.

And he sent his Sonne. Therefore Christ with all his benefites is proceeded unto vs; from the alone goodnesse of GOD, as from a fountaine. And as it is needefull for vs to knowe this, that therefore wee haue Salvation in Christe, because our heauenlic Fa-

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ther hath Loued vs, of his owne accorde: so when wee are to seeke the sounde, and full assurance of the Loue of GOD towards vs, it is conuenient that wee looke no where but vpon Christe. Therefore thei vote to their owne destruction, whosoener passing by Christe, dooe seeke what is determined of them, in the secret counsaile of GOD. Further, he sheweth againe the cause of the coming of Christe, and his office, when he sheweth that he was sent therefore, that he might bee a propitiation for our sinnes. And in deede wee are first taught by these wordes, that we were all strangers from God by sinne, and that this separation remained untill Christe came in betwixt, who made reconciliation betwixt vs and God.

Secondlie, we are taught, that this is the beginning of our life, that GOD beeing pacified by the death of his Sonne, receiuethe vs to fauour: For, in that that he is called *A reconciler*, this properly belongeth to the Sacrifice of his death. Wee perceiue then, that this belongeth onely to Christe, that he putte awaie the sinnes of the worlde, and so take awaie the hatred, that was betwixt vs and God. But here make a rise some shewe of contrarietie. For, if God did Loue

vs before, that Christe did offer hymself to death for vs: what neede was there of a newe reconciliation? So the death of Christ might seeme superfluous. I answer, when Christ is saied, to reconcile his Father to vs, that this is referred to our capacitie. For, as wee are guiltie of euill in our selues, wee can not conceiue God but to be angrie, and deadlie displeased, untill Christe abolishe syne by his death, untill he deliue vs, with the price of his blood from death. Againe, the Loue of GOD requireth righteousnesse. Therefore that wee maie bee assured, that wee are beloued, it is of necessitie that we come to Christ, in whom onely wee finde righteousnesse. Now we see the varietie of speaking, whiche is usuall in Scripture, accordyng to diuers respectes, that it is apte and mooste fitly profitable to Faith.

GOD did therefore put his Soonne betwixte, to reconcile hymself vnto vs, because he loued vs: But that Loue was hid, because in the meane tyme, wee were enemies to GOD, daieily prouokynge his indignation. Then the feare and terrour of an euill conscience, did take from vs all taste of life. Therefore, in as muche as pertaineth to the feelyng of our Faith, GOD beginneth to

P.v. Loue

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Loue vs in Christe. And albeit the Apostle doe here entreate of the first reconciliation, yet let vs knowe, that this is the perpetuall benefite of Christ, that by puttynge awaye our synnes, he might make **GOD** at one with vs. And this the Papistes also in some parte doe graunt: but afterwarde thei lessen this Grace, and almoste byng it to nothyng, in bringyng in fained satisfactions. But if men redeeme themselves with the price of woorkes, then Christ shall not bee an onely reconciliation, as he is called here.

11 Beloued, if God haue so Loued vs, wee ought also to Loue one an other.

12 No man hath seen God at any tyme. If wee Loue one an other, God dwelleth in vs: and his Loue is perfect in vs.

13 In this wee knowe that wee abide in hym, and he in vs: because he hath giuen vs of his Spirit.

14 And wee haue seene and dooe beare witnessse, that the father hath sent his Sonne, the Saviour of the worlde.

15 He that confesseth that Iesus is the Sonne of God, in hym dwelleth God, and he in God,

16 And wee haue knowen and beleued the loue that God hath in vs.

11 **N**OW the Apostle applieth to his purpose, that which he lately spake of the free Loue of GOD: that is, that by the example of GOD, he might exhorte vs to brotherly Loue. As also Paule setteth Christ for the vnto vs, who offered hymself vnto his Father, a Sacrifice of a sweete smell, that euery one of vs might bestowe our selues, to our bretherens good, *Ephes. 5. 2.* And Ihon doeth admonithe vs, that our Loue must not bee for reward, when he biddeth vs Loue our bretheren, as GOD loued vs. For that muste bee repeated, That wee were loued freely. And in deede, when wee respecte our owne priuate commoditie, or render to our freendes and acquaintaunce, like for like, it is certainly self Loue, and can not bee accounted for true Charitie, that of the Apostle is here required.

12 **N**O manne hath seene God. The same wordes are had in the firste Chapter of the Gospell, verse xviij. But Ihon Baptist respecteth not the same ende altogether in that place: for he onely sheweth, that GOD can not otherwile bee knownen, then he hath manifested hymself in Christe. The same doctrine the Apostle doeth here extend further, that wee comprehend the power of GOD by

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by faith and Loue, that wee maie knowe,
that wee are his Children, and that he dwel-
leth in vs. Yet he firste speaketh of Loue,
when he saith, *That God dwelleth in vs*; if
wee Loue one another: because it is perfect,
that is his Loue truly approued in vs: as if
he should saie, that GOD doeth shewe hym-
self to bee present; when by his Spirit he
frameth our hartes to the Loue of our bre-
theren. In the same sence he repeateth that,
whiche he had saied once alreadye. That wee
knowe by the Spirit, whiche he hath giuen
vs, that he dwelleth in vs. For, it is a confir-
mation of the nexte sentence: because Loue
is an effecte of the Spirit. Therefore, this
is the effecte, seeing Loue is of the Spirit
of GOD, we can not truly, and with a sin-
cere harte Loue our bretheren, but the Spi-
rite sheweth forth his power. By this mea-
nes he is testified to dwell in vs. Further,
GOD dwelleth in vs by his Spirit. Ther-
fore, by Loue wee shall proue, that wee haue
GOD dwelling in vs. Again, whosoever
boasteth that he hath GOD, and dooth not
Loue the bretheren: by this one testimonie
his vanitie is confuted, because he pusseth
GOD from hymself. When he saith, *And
his Loue is perfect*, he taketh the note of cou-
plyng

plyng together, in steade of a perticular causall. And the Loue of GOD maie be taken twoo waies: Either wherewith wee Loue hym, or whiche he inspireth into vs. That GOD hath giuen vs his Spirite, is all to one effecte, for wee knowe that the Spirite is giuen to euery one by measure.

14. And wee haue seene. Now he expoundeth the other parte of the knowledge of God, whiche wee haue touched: that he communicateth hymself with vs in his Sonne, and offereth to bee inioyed. Whereupon it followeth, that he is perceiued of vs by faith. For hereto is the Apostles purpose, that we are so vnited to God by faith and loue, that he dwelleth truly in vs, and by the effect of his power doeth after a sorte shewe hymself visible, whiche otherwise can not bee seene. When he saith, *Wee haue seene, and testifie:* he setteth out hymself and other Apostles: and he meaneth not euery seepng, but that whiche is ioyned to faith, whereby thei acknowledge in Christ the glorie of GOD: as also it followeth, That he was sent to be the Saviour of the worlde, whiche knowledge proceedeth from the inlightenyng of the Spirite.

15. He that shall confesse. He that repeateth that

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that generall rule, That wee are vnited to God by Christ, and that wee can not bee ioyned to Christe, except God abide in vs. And faithe and confession, are put without difference in the same sence. For albeit that Hypocrites dooe mosse falsly bragge that they haue faithe: Yet the Apostle dooeth here acknowledge none in the order of such as confesse, excepte suche as doe in deede and from the harte beleene.

Further, when he saith, *That Iesus is the Sonne of God*, he comprehendeth the whole somme of Faith in these fewe wordes. For there is nothyng needful to saluation, which faith findeth not in Christ. But after he hath spoken in generall, that men are so grafted into Christ, that Christ dooeth ioyne them to GOD, he addeth a reason, whiche they had seene them selues: that he might applie the generall sentence to them, vnto whom he vniteth.

Then followeth an exhortation, that they maie loue others, as they themselues are loued of God. Wherefore this is the order, and this is the continuance of his speeche, The faithe of Christ causeth that God abideth in men. But we are the partakers of this grace. Further, saying GOD is Loue, no man can abide

abide in hym, except he loue his Bretheren, Therefore, it is good that Loue doe raigne in vs, seing GOD hath ioyned hymself vnto vs.

16 Wee haue knowne and haue beleueed. It is, as if he should haue saied. Wee haue knowen by beleeuynge. For suche a knowledge is not had but by faithe. But hence wee gather, how muche a waueryng and doubtfull opinion differeth from Faith. Further, albeit he goeth about in this place to applie the next sentence to the Readers, as I haue saied already, yet he defineth the substaunce of Faith diuersly. First he had saied, Whosoever beleueth that Iesus is the Sonne of God: And now he saith, By Faith we know the loue of GOD towardes vs. Whereby it appeareth, that the fatherly loue of God is apprehended in Christ: and that they knowe not any thyng at all in Christ for certaine, excepte it bee onely suche, as acknowledge themselves by his grace to bee the Children of GOD: For therefore the Father doeth set forth his Sonne vnto vs, that he might adopt vs in hym.

GOD is loue. It is as it were the lesse proposition in the Sillogisme: because he reasoneth from Faith to Loue, after this manner,

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ner, God dwelleth in vs by Faith: but God is lone. Therefore, wheresoener God remaineth, there Loue must needes flourish. Wherevpon it followeth, that Loue is necessarily knit vnto Faith.

17 In this is lone perfecte in vs, that wee might haue boldnesse in the day of iudgement: that as he is, wee also are in this worlde.

18 There is no feare in Loue, but perfecte Loue casteth out all feare: because feare hath painfullnesse in it. And he that feareth, is not perfect in loue.

17 T Here are two members of this speeche: that then wee are made partakers of the diuine Adoption, when wee so resemble GOD, as children doe their father, and then that this boldnesse, is an incomparable good, because that without it, wee are moste miserable. Therefore, in the firste place he sheweth, vpon what condition GOD embraceth hym in Loue: and how in effect wee enioye this grace, whiche he hath giuen vs in Christe. Therefore, the Loue of GOD towards vs is here to bee understood. He saith it is *Perfekte*, because it is poured out in full measure, and performed

so thonghly, as if it were absolute on all partes. But he affirmeth, that there are none partakers of this good, excepte suche as beeyng conformable vnto GOD, doe approue themselves to bee his Children. The argument therefore is of those thynges, whiche bee ioyned together.

That wee maie haue boldnesse. Now he be-
ginneeth to shewe the fruite of the Loue of
God towarde vs: albeit he will afterwar-
des, shewe it more clearly by the contrarie.
But yet this is inestimable felicitie, that we
dare stand boldly before God. For, by nature
we flie from the sight of God, and worthely,
For, seying he is the Iudge of the world, and
our sinnes doe presse vs with guiltinesse, it is
of necessitie, that together with God, weath
and hell come into our mynde. Hence is the
feare whiche I spake of, that men flie from
God, as muche as lieth in them.

Ihon denieth that the faithfull are afraid,
when there is mention made to them of the
laste Iudgemente: but rather to con-
fesse bolde and chearefull, to the Iudgemente seate of
God: because thei are assuredly perswaded
of his Fatherly Loue. Therefore, so muche
hath euery one profited in the Faith, as he
is rightly prepared in minde, to waite for the

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baie of Iudgement.

As he is. By these wordes, as I saied already, he dooeth meane againe, that this is required of vs, that wee resemble the Image of GOD. Suche therefore as GOD is in heauen, suche dooeth he commaunde vs to bee in this worlde, that wee maie bee accounted his Children. For, the Image of God, when it dooeth appeare in vs, it is as a seale of his Adoption. But so he seemeth to place parte of our trust in woorkes. Therefore, here the Papistes dooe stroute themselves, as if Iohn denied that trust, to haue an assured confidence of saluation, by the alone grace of God, except woorkes did helpe together. But thei are deceiued in that, that thei weigh not, that the Apostle dooeth not here fetch his argument from the cause: but the place is of thynges ioyned together.

And wee willyngly confesse, that no man is reconciled to God by Christe, except together he be conformed, and made agreeable to the Image of God: and that thei are so conformable, that thei can not bee separated the one from the other. The Apostle therefore saith this moste fitly, for he dooeth drine all them from the assurance of grace, in whom there is not seene any likenesse of GOD.

For

For it is moſte certaine, that ſuche are ve-
terly ſtraungers to the Spirite of God, and
to his ſooner Chriſt. Neither alſo doe wee
denie, that the newnelle of life auaieth to the
confirmation of an aſſuraunce: But that I
maie ſpeake ſo, that it bee taken for a ſecond
helpe. But in the meane tyme, it behooueth
vs to bee grounded vpon onely Grace. Nei-
ther in deede, otherwaies ſhould Iohns doc-
trine agree with it ſelf. For, common expe-
rience dooth ſhewe, and the Papilles them-
ſelues are conſtrained to graunte, that there
is alwaies a cauſe of fearfulneſſe, in the re-
ſpecte of workes. Wherefore, no manne ſhal
euer come with a quiete, and a perſwaded
mynde, to the Iudgemente ſeate of God, ex-
cepte he determine firſte with hymſelf, and
willyngly confeſſe that he is of hym, euen
freely beloued. But there is no cauſe that a-
ny manne ſhould maruaile, that the Papi-
ſtes taſte none of theſe thynges, ſeeing the
miſerable menne knowe no Faith, but that
whiche is full of doubtyng. And further, that
Hypocriſie dooth ouer ſpread them with dar-
kenneſſe, leaſt thei ſhould earneſtly bethinke,
how fearfull is the Iudgemente of GOD;
where Chriſt is not preſent a mediator. O-
thers paſſe by the Reſurrection, as if it were

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a tale: But that wee maie goe forth gladde,
and chearfull to meete **Christe**, it dooeth be-
houe vs, to haue our faith **fixed** in his grace
alone.

18 *There is no feare.* Now by contraries,
he commendeth the excellencie of that good:
for he saith, that wee are continually tor-
mented, vntill **GOD** dooe deliuer vs from
that miserable torment, with the remedie of
his Loue towards vs. The effecte is, seying
nothyng is moze miserable, then to bee vtred
with continuall disquiete, that wee attaine
vnto this Loue of **GOD** towards vs, beyng
knowen, that wee maie quietly reſte without
feare. Whence appeareth, how ſingulare a
benefite it is, that **GOD** dooeth vouchſafe vs
worthie of his Loue.

Further, of this doctrine he will imme-
diately raiſe an exhortation. But before he
exhorſte vs to our duetie, he commendeth this
giſte of **GOD** to vs, whiche by Faith taketh
feare from vs. I knowe that all this place is
otherwaies expounded of many: But I re-
ſpecte what the Apoſtle meaneth, not what
others thinke. Thei ſaie, That there is no
feare in Loue: becauſe when of our owne ac-
cord, wee Loue **GOD**, wee are not conſtrai-
ned to his obedience, by force and feare. Ther-
fore,

foze, according to them, a seruile feare is here
 opposed, to a voluntarie reuerence. Whence
 also is risen the distinction, of seruile and
 childly feare. I graunte in deede that that is
 true, when wee willingly Loue GOD as a
 father, that wee are no more bigged with the
 feare of punishment: but that doctrine hath
 no agreement with this place. For, the Apo-
 stle dooeth onely teache, that when the Loue
 of God is perceiued, and known vnto vs by
 faith, peace is giuen vnto our consciences,
 least they be any more disquieted.

Yet it maie bee asked, when perfect Loue
 killeth out feare: because beyng indued with
 some taste onely of the Loue of God towar-
 des vs, wee are neuer altogether deliuered
 from feare. I answer: That albe it that
 feare is not perfectly dooen awaie, yet when
 wee flie vnto GOD, as vnto a quiet Haven,
 safte and free from all daunger of shipwack,
 feare is truely dooen awaie, because it giueth
 place to Faith. Therefore, feare is not so
 caste out, but that it obeth moue our mindes:
 but it is so caste out, that it maie not moleste,
 nor hinder our peace, which wee perfectly
 obtaine by Faith.

Feare hath painfulnessse. Next also the A-
 postle dooth sette out, the greatnesse of the
 grace

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grace whereof he speaketh. For, seying it is
a moste miserable condition, to suffer continuall
tormentes, there is nothyng more acceptable,
then with a quiet conscience, and
peaceable mynde, to present hymself into the
sight of G O D. Where others saie, that ser-
uauntes feare, because thei sette before their
eyes, punishment and scourges, and doe not
their duetie, but constrained, it is nothyng
to the Apostles meanyng; as is saied alreadie.
So in the next parte, when thei expound
that he is not perfecte in Loue which fea-
reth: because he submitteth not hymself wil-
lyngly to God, but would rather rid hymself
out of bondage: Which dooeth not agree
with the Text. For, the Apostle doeth rather
teache, that this is a mistrust, whereas a man
feareth, that is an vnquiete mynde: because
the Loue of God beynge well known, doeth
quiet the myndes.

19 We loue hym, because he loued vs first.

20 If a man saie I loue God; and haue his
brother, he is a lyar: For he that ligeth
not his brother whom he hath seene, how
can he loue G O D, whom he hath not
seene?

21 And we haue this commaundment,

of

of hym, that he whiche loueth God, doe
loue his brother also.

19 **T**his word *Agappoumen*, that is, we
loue, maie bee read as well in the
Indicative moode, as in the Imperative,
yet the former sence doth farre better agree.
For the Apostle in my iudgement doeth re-
peate the former sentence, because GOD
doeth preuent vs with free loue, we doe yeeld
into hym our ductie: that he maie straight
maie gather that he is to be beloued in men,
as the loue which we ought of ductie to yeeld
into hym, is to bee testified by vs towards
men. Yet if any manne like the Imperative
moode, the speeche shall haue the same sence,
Because GOD hath loued vs freely, let vs
now loue hym againe: But that loue cannot
bee founde, except it bying forthe a brotherly
loue among vs. Therefore he saith, that thei
doe lye: who bragge that thei loue GOD,
when as thei hate their bretheren. Thus the
reason which he addeth seemeth to be weak,
for it is a comparison of the lesse and the greater.
If (saith he) we doe not loue our brethe-
ren with whom we liue, muche lesse can wee
loue God, who can not bee seene. There is a
double exception at hande, for both the loue
wherewith wee loue GOD doeth spring of

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Faith and not from sight, as it is *1. Pet. 1. 8.*
And also there is a farre other respect to bee
had of GOD, then of men, because whenas
God doeth drawe vs of his greate goodnesse
to loue hym, men are often worthy to be hi-
ted. I am sure, that the Apostle (whiche no
doubt ought to bee amongst vs) doeth take
here as a thyng confessed, that God doeth of-
fer hymself vnto vs in men, whiche doo re-
presently beare his Image: and that he doeth
require of vs that we performe those duties
towards them whiche he hymself doeth not
stande in neede of, as we reade in the *Psalm.*
16. 1. My goodnesse hath not reached vnto
thee O Lord, my loue is towards þe Saintes
whiche are in pearth. And truely the fellow-
shippe of the same nature, the vse of so many
thynges, the mutuall communication woud
intice vs vnto loue; vnlesse wee were very
harde harted. But I hon meant nothyng els,
but that it is a deceitfull boasting, if a man
saie that he loueth God, and neglecteth his
Image whiche is before his eyes.

21 And this commaundement. A strong
argument from the authoritie and Doctrine
of Christ, for he doeth not teache of the ban-
loue of God: but commaundeth also to look
out by theren. Wherefore, we must so begin
with

with God, that together there maie be a proceeding vnto men.

¶ The v. Chapter.

1 **E**Very one that beleueth that Iesus is Christ is borne of God: and euery one that loueth hym whiche begot, loueth hym also whiche is begotten of hym.

2 In this we knowe that we loue the children of God, if wee loue God and keepe his commaundementes.

3 This is the loue of God that wee keepe his commaundementes: and his commaundementes are not greuous.

4 Because all that is borne of God, doeth ouercome the worlde: and this is the victorie which ouercometh the world: euen your faithe.

5 Who is he that ouercometh the world, but he whiche beleueth that Iesus is the Sonne of God?



By an other reason he confirmeth that faithe and brotherly loue are thynges ioyned together. For sayng God doeth regenerate vs by faithe, it is of necessity that we loue hym as a Father. But that loue comprehendeth all his children. There-

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foze, faithe can not bee separated from loue.
The first sentence is, That they are borne of
God, whosoever beleue that Iesus is Christ.
Where thou seest againe, that Iesus alone
is set forth to be the scope of Faith: euen as
it findeth in hym righteousness, and life, and
whatsoever good thynge can bee wished, and
GOD wholly. Wherefore this is the right
waie to beleue, when we direct our myndes
vnto hym. But to beleue that he is Christ,
is to hope for from hym, whatsoever thynges
are promised of the Messia. For in deede the
bare title of Christe is not attributed vnto
hym in this place: but rather the office which
is inioyned hym of the Father. And like as
in the Lawe, the full restoring of all thinges,
righteousnesse and felicitie is promised by
the Messia: so at this day al the same is more
clerely expressed in the Gospell. Therefore,
Iesus can not be receiued as Christ; but that
saluation be asked of hym, seyng that to this
ende he is sent of the Father, and daiely offer-
red vnto vs. Wherevpon the Apostle dooeth
worthely pronounce all them to bee borne of
God, whiche doe truly beleue. For faithe
is set farre aboue the capacitie of the witte of
man: that it behoueth vs to be prauers of the
heauenly Father vnto Christe: because that
neuer

never any of vs could of our owne indeavour
ascende vnto him. And this is that which the
same Apostle teacheth in the first Chapter of
his Gospel, That thei are not borne of blood,
neither of fleshe, whiche beleue in the name
of the onely begotten. And Paule saith, that
wee are not indued with the Spirit of this
world, but with the Spirit which is of
God, that we maie knowe what thynges are
giuen vnto vs of hym, because neither eye
hath seen, nor eare hath heard, nor under-
standyng conceiued, what rewarde is layd up in
store for them that loue God: but onely the
Spirit hath attained to that secreete. Again,
for as muche as Christe is giuen vnto vs for
our sanctification, and doeth byng also with
hym the Spirit of regeneration. Finally,
for as muche as he doeth ingraft vs into his
bodie: this also is an other reason: why no
man can haue faith vntill he bee borne of
God.

Doeth loue hym whiche is begotten. Au-
gustine and certaine other of the olde Wri-
ters, did drawe this vnto Christe: but I saye,
For vnder the singular number the Apostle
noteth all the faithfull. And the Text doeth
plainly shewe, that he hath no other purpose,
but that he maie deriue mutuall loue towar-
des

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bes the bretheren from Pathe, as from the fountaine. And the argument is taken from the common order of nature. But he transferreth that vnto God, which is seen in men, And lets to bee noted, that the Apostle doeth not therefore speake of the faithfull onely, passing by them whiche are without, because they onely are to be beloved, and that no care or consideration is to be had of the other: but he doeth teache vs by this instruction to loue all men without exception, seeing he doth bidde vs to beginne with the goodly.

In this wee knowe. In these wordes briefly sheweth what is true loue, to wit, that whiche is referred vnto GOD. Hereto he hath taught, that the true loue of God is nowhere, but where the bretheren are loued abso-
lute, because this is a perpetuall effecte. And now he teacheth that men are loued aright, and in order, when as GOD hath the first place. And this definition is necessarie, for it cometh often to passe, that wee doe loue men without God, as prophane and carnall freendship doeth tende to no other end, then to priuate commoditie, or other vaine respects. Therefore, as before he vied the effect, so now he viderth the cause. For his meaning is, that mutuall loue bee so had in accom-
mong

mong vs, that God be preferred. He ioyne
with the loue of GOD, the obseruation of
the Lawe and moraliety. For seying we loue
GOD as the Father and Lords, it can not
bee but that reuerence bee ioyned with loue.
Further, GOD can not bee seperated from
himself. Therefore, seying he is the foun-
taine of all Justice and vprightnesse: it is ne-
cessary that he whiche loueth hym, do frame
all his affections to the obedience of righte-
ousnesse. Therefore the loue of GOD is no
idolatrie. But wee gather also out of this
place, what is the true obseruation of the
Lawe. For if wee obeye God in keeping his
commaundementes, enforced onely by feare,
we are farre of from true obedience. There-
fore this is first, that our hartes doe auoide
themselues vnto GOD in a free reuerence;
and then let the life be framed vnto the rule
of the Lawe. This is the meanyng of Mo-
ses, Deut. 10. 12. When in gatherynge the
somme of Lawe, he saith: Israell, what doeth
the Lorde thy God require of thee, but that
thou loue hym, and obeye hym.

3 His commaundementes are not greuous.
This is added, least the hardnesse (as it com-
meth to passe) dooe disable or diminishe our
indeauour. For thei whiche enter a godlie
and

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and holie life with a cherefull mynde, and
greate zeale, and after hauing experience of
their owne inabilitie, doe waile slowe. Ther-
fore Ihon that he maie stirre vp our indea-
uours, denieth that the commaundementes
of GOD are greivous. But it maie bee ob-
iected on the contrarie, that wee haue expe-
rience of a farre other thyng: and the Scrip-
ture doeth also witnesse, that the yoke of the
Lawe is not to bee borne. *Actes. 15. 10.* The
reason also is manifest. For, seeing the deny-
ng of our selues, is as it were an entraunce
to keepe the Lawe, shall we saie that it is an
ealie thyng for a man to deny hymself: Per-
rather, for as muche as the Lawe is Spiritu-
all, as Paule teache, *Roma. 7. 14.*, and wee
are nothyng but fleshe, there must needes be
a greate strife betwixte vs and the Lawe of
God. I aunf were: that this hardnesse is not
of the nature of the Lawe, but of the fault of
our fleshe, whiche Paule also plainly expre-
seth: because after that he saied, that it is im-
possible for the Lawe to giue vs righteous-
nesse, he by and by laieth the faulte vpon the
fleshe. This aunf were dooeth verie well re-
concile the sentences of Paule and Dauid,
which in them do seem much to differ. Paule
maketh the Lawe the minister of Death, he
saith

saieth it woorketh nothypng, but the wrath
of God. *2. Corin. 3. 7.* That it was giuen that
synne might increase. *Roma. 4. 15.* That it
liueth that it maie slaie vs. *Roma. 7. 10. 13.*
Dauid contrariwise saieth, that it is sweeter
into hym then Honnie, and moze to bee de-
sired then Gold. *Psalm. 19. 9.* Among other
phayles thereof, he setteth these, that it chea-
reth the hartes, it conuerteth vnto the lord,
and quickeneth. But Paule compareth the
Lawe, with the corrupte Nature of manne.
Hence is that greate conflict. But Dauid
teacheth, how thei are affected, whom God
hath begotten againe with his Spirit,

Hence is that sweetenelle and delight,
whereof the fleshe tasteth not. Neither true-
ly hath Ihon ouerpasse this distinction. For
least any should take this generally, that the
Commendementes of GOD are not gre-
uous, he restraineth it to the Children of
GOD. Whereby he signifieth, that this is
brought to passe by the power of the Spirit,
that it is not greuous vnto vs, nor trouble-
some to obeye God. Yet the question seemeth
not as yet to bee altogether aunswered. For
the faithfull howsoever thei bee gouerned by
the Spirit of GOD, yet thei abide a hard
combate with their fleshe: And although thei
sweate,

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sweate, yet thei scarce frame themselves vnto their duetie by the halfe parte. Yea, rather beeyng set, as it were betweene the Sacrifice and the Altar (as the sayng is) thei doe almoste fainte vnder the burthen. Wee doe see how that Paule dooeth fight, that he is holden prisoner, and doeth crie out that he is unhappie, because he can not serue God freely. I aunswere, that the Lawe is called easie, forasmuche as beeyng indued with heauenly vertue, wee dooe ouercome the desires of the fleshe. For, howsoeuer the fleshe doeth rebell, yet the faithfull dooe feeble, that thei are delighted so muche in no other thynge, as that thei maie followe God.

Moreouer, it is to be noted, that Ihon doth not speake of the bare Lawe whiche containeth nothing besides the commaundements: but that he toyneeth with al the fatherly kindnesse of God, whereby the rigour of the Lawe is mittigated. Therefore, seeing we knowe that we are mercifully pardoned of the Lord, if our workes doe not satisfie the Lawe, that doeth make vs a greate deale readier vnto obedience, as it is in *Psalm. 130. 4.* There is mercie with thee that thou maiest be feared. Hence then is the easinesse of the keepynge the Lawe, that the faithfull staied vp by forgiveness,

gineesse, if in any point thei faile, doe not despaire. In the meane tyme the Apostle warneth vs, that we must strue, that we may serue the Lorde. For the whole worlde doeth stande against vs, least wee should goe forward, whether God calleth vs. Therefore, he in effecte shall keepe the lawe, whiche shall strongly resist the worlde.

4. *This is the victorie.* Because he said, that all thei whiche are bozne of God, dooe overcome the world. He expresseth also the mean to overcome. For, it might bee as yet dismayed, whence is the victorie. Therefore he placed the victorie of the whole worlde in faith. An excellent place; because although Sathan dooe daieily giue hard and fearefull assaultes: the Spirite of God pronouncynge that wee are without danger, doeth encourage vs to strue stoutly, slepyng feare is taken awaie. And the tyme paste is of more force, then the present, or the tyme to come. For, he saith that he hath overcome, that we maie be euen so assured, as though the enemy were now putte to flight. It is true in deede, that our warrefare lasteth all our life, that wee haue daieily conflictcs, yea, that wee haue euery momente newe, and sondrie battailles, on euery side with the enemy, but be-

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cause

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cause God dooeth not arme vs onely for one daie, and Faith also is not for one daie, but a continuall wooke of the holie Ghost. We are now no other waies conquerours, then if wee had giuen the ouerthrowe in the Battaille. Neither yet doeth this trust bying rechelesnesse, but that wee bee alwaies carefully bent vnto the Battaille. For, the Lord bidbeth vs to bee assured in suche sorte, that yet he will not haue them carelesse. Yea, rather he dooeth therefore saie, that thei haue overcome, to the intente that thei might fight the more courageously, and more stoutely. The name of the worlde is here taken largely, for it comprehendeth whatsoever is contrary to the Sprite of God. So the wickednesse of our Nature is parte of the worlde, all lustes, all the sleighes of Sathan, and finally, whatsoever doeth draw vs from God. In so plentifull a bande of menne, a great waight of the battaille lieth vpon vs: and we should euen now before the conflict be overcome, and daieily to be overcommed an hundred tymes, but that GOD did promise vs the victorie. But God on this condition doth exhorde vs to the conflict, that first he promisseth the victorie. But as this promise dooeth arme vs continually, with the inuincible power

mer of God: so on the contrarie parte, it byn-
geth to nothyng the strength of meune. Nei-
ther in deede dooeth the Apostle here teache,
that God doeth onely helpe vs, that beeyng
aided by his helpe, wee maie bee able to re-
sist: but he placeth the victorie in Faith eone-
ly. And Faith receiueth from an other,
whereby it maie ouercome. Therefore, they
take from GOD, that whiche is due vnto
hym, whiche ascribe the vittorie to their own
strength.

Who is he that ouercommeth the worlde?
A reason of the former sentence, namely, th it
wee therefore ouercome by Faith, because
wee haue the strength of Christ. As also
Paul saith, I can doe all thynges in hym,
whiche dooeth strengthen me. *Philp. 4. 13.*
Therefore, he in fine shall ouercome the De-
uill, and the Wyllde, neither shall he peeide
into his owne fleshe, who mistrustyngh hym-
self, shall leane vpon the onely strength of
Christ. For, by the name of Faith, he vnder-
standeth a liuely takyngh holde of Christ,
whiche dooeth applie his strength and office
into vs.

*This is he whiche came by water and
blood, Iesus Christe, not in water onely,
but in water and blood. And it is the*

O.y.

Spirite

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spirite that beareth witnesse: forasmuch as the Spirite is true.

7 For, there are three whiche beare witnesse in Heauen; the Father, the Word, and the holie Ghost: and these three are one.

8 And there are three whiche beare witnesse in Earth, the Spirite, Water, and Blood: and these three agree in one.

9 If wee receiue the witnesse of men, the witnesse of God is greater, because this is the witnesse of God, whiche he hath witnessed of his Sonne.

6 **T**His is he whiche came. That our Faith maie reste safely in Christ, he saith, that the whole substance of the shadowes of the Lawe doe consist in hym. Neither in deede doe I doubt, but that he doeth allude to the olde rites of the Lawe; in the shadowes of Water and Blood. Further, the comparison hath this purpose, not onely that wee dooe knowe, that the Lawe of Moses is dooen a waie by the coming of Christ: But that wee should seeke in hym the fulfilling of those thynges, whiche the Ceremonies in tymes past did signifie. Although there were many figures, yet the Apostle dooeth note vnder these twoo, the whole perfection of

of holynesse and righteousnesse. For, all un-
 cleannesse was washed awaie with Water.
 that menne should not come vnto GOD,
 but pure and cleane. In Blood was the pur-
 gng and pledge of a full reciliation with
 God. But the Lawe did onely shaddowe by
 outward signes, that whiche was to bee per-
 formed soundly and in deede by the *Mes-*
sias. Therefore, Ihon doeth fitly proue, that
 Iesus is the annointed of the Lorde, promi-
 sed before, because he hath brought with hym
 wherewith he maie sanctifie vs in all poin-
 tes. And truly touchyng the blood, where-
 with Christe hath pacified God, there is no
 doubte but it maie bee demaunded, how he
 came by Water. For, it is probable, that this
 is referred to Baptisme. Truly I thinke,
 that Ihon doeth here expresse the fruite, and
 effecte of that thyng, whiche he declareth in
 the historie of his Gospell. For, wheras there
 he saith, that Water and blood, did issue out
 of the side of Christe, no doubt it is to bee ac-
 counted for a Miracle. I doe knowe that
 some suche thyng, doeth naturally come vn-
 to the deede. But it came to passe, by the de-
 terminate counsaile of GOD, that the side
 of Christe should bee a Fountaine of Blood
 and Water, that the faithfull might knowe,

D. iij.

that

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that true cleannesse (whereof the olde Baptismes were figures) is assured vnto them in hym: that they might knowe also that it is fulfilled, whiche all the sprinklinges of blood did in tymes past promise. Wherefore, this short diuinitie hath an excellent grace, because it sheweth breuely, whereto the old Ceremonies did cheefly inueaunour: To witte, that men being purged from defilpnes, and freed from all offences, might haue GOD mercifull, and might bee consecrated vnto hym. Furthermore, that the truche was shewed in Christe, because the Lawe had nothing, but the visible shadowes. Of whiche thing, we haue spokē more in the ninth and tenth Chapter to the Hebrewes.

It is the Spirit that beareth witness. In this member he sheweth, how the faithfull may feele that strength of Christ, namely, because the spirit doth certifie them, and leaue their faith should wauer, he addeth, that the full and sound assurance, doth consist in the witness of the spirit. For, the spirit is called truth, because the authoritie thereof is undoubted, and ought sufficiently to content vs.

There are three in Heauen. All this hath been left out by some, Hierome thought that what was done of malice rather then of error and

and truely of the Latines onely. But seeing
 that neither in deede the Greeke Copies do
 agree betweene themselves, I dare scarce
 affirme any thyng: yet because that the text
 doeth runne very well, if this parte be added,
 and I see that it is had in the best and moste
 allowed Copies: I doe willingly receiue it,
 and the sence shall bee, that God to the ende
 he maie more plentifully confirme our faith
 in Christ, doeth by a three folde meanes wit-
 nesses, that wee must rest in hym. For as our
 faith doeth acknowledge three persones in
 one being of God, so it is called vnto Christ
 by many meanes, that it maie rest it self in
 hym. Whereas he saith that three are one, it
 is not referred vnto the being, but rather vnto
 the consent. As if he should saie, that the
 Father, and his everlastyng worde, and the
 Spirit, doe with one consent equally ap-
 proue Christ. Therefore some Bookes haue
En En, that is, Into one. But although thou
 readest *En Efen*, that is, Are one, as it is in
 other Copies, yet there is no doubt, but that
 the Father, the Word, and the Spirit, are
 said to be one, in the self same sence, in which
 afterwards, Blood, Water, and the Spirit
 But whereas the Spirit, which is one with
 vs, is thus rehearsed: the repetition seeth

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meth to be unfit. I answere: Seeing he doth
witness diuersly of Christe, that a double
place of witnessing is fitly giuen vnto hym.
For the Father, with his everlastyng wise-
dome and the Spirit, doth pronounce from
heauen as by his absolute power, that Iesus
is Christe. Therefore in that place the onely
Maiestie of his diuinitie is to bee considered
of vs: and because the Spirit dwelling in
our hartes is the earnest pledge, and seale, to
seale by that decree: by this meanes he spea-
keth againe in earth by his grace. But be-
cause it maie be, that al men will not receive
this readyng: I will so expounde those wo-
des that followe, as if the Apostle had named
these onely witnesses on earth.

Are three. He applyeth now that sen-
tence of Water and Bloud, to his purpose,
namely, that thei haue no excuse whiche re-
fuse Christe: forasmuche as he hath proued
with sufficient strong and plaine witnesses,
that it is he which was promised long before.
For Bloud and Water, seying that thei are
pledges and effectes of saluation brought by
hym, doo truly witness that he is sent of
God. Further, the holy Ghost is added as a
third witness, who notwithstanding hath
the first place: because otherwise Water and
Bloud

Blood should haue issued without price:
 For it is he whiche doeth seale vp in our hartes
 the witnesse of Water and Blood: it is
 he, whiche byngeth to passe by his power,
 that the fruite of the death of Christ dooeth
 come vnto vs: yea rather, that Blood being
 shed for our redemption, dooeth pearce euen
 vnto our soules: or, (that I maie speake all
 in one worde) it causeth that Christ with all
 his benefites is ours. So Paule *Rom. 1. 4.*
 After that he had saied that Christ was shew-
 ed to bee the Sonne of God, by the power
 of his Resurrection, dooeth immediatly adde
 by the sanctifying of the Spirite: Because
 whatsoever tokens of the heauenly glorie
 doeth shine in Christ: thei should bee neuer
 the lesse darke vnto vs, and should bee farre
 from our sight, vnlesse the Spirite did open
 vnto vs the eyes of faith. Now the Reader
 doe vnderstande, why Ihon hath brought the
 Spirit as witnesse with Water and Blood:
 namely, because it is the proper office of the
 Spirite, to make cleane our consciences with
 the blood of Christ: and to cause, that the
 cleansing brought by him, is effectual in vs.
 Of whiche thing there is something spoken
 in the beginning of the first Epistle of Ihon.
1. 1. 2. 2. Where Peter wryteth almost the same.

D. v. speeche,

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speeche: to witte, that the holy Ghost doeth
purge our soules by the sprinkelyng of the
bloud of Christ. But by these words we mae
gather, that Faith doeth not take holde of
Christ bare or naked: but with all his quick-
nyng power. For what profite were it, if
Christ, was sene into the earth, unless he had
pacified God by the Sacrifice of his death:
unless the office of cleansing had been assign-
ed hym of his Father: Yet it mae be object-
ed, that the distinction is superfluous, which
is here set downe, because Christ by puttynge
awaye sinne, hath made vs cleane. Therefore
the Apostle nameth one thing twaie. I graunt
in deede, that in the puttynge awaye of sinne,
there is also included a washynge. Therfore,
I haue not sett a difference of Water and
Bloud, as though they were diuers thynges.
But if every one of vs doe weigh his owne
weakenesse, he shal easily acknowledge, that
bloud is not in vaine or without cause discern-
ed from water. Further, as it hath been al-
readye saied, the Apostle alludeth vnto the
Rites of the Lawe. But GOD did in cymed
past institute, not onely Sacrifice, but also
Washynge, because of the weakenesse of
man. The Apostle would plainly expresse
that the truche of bothe partes was offerre

be in Christ. By whiche reason he saied a litle before, *Not in water onely*. For he doeth signifie that not onely some parte of our saluation is founde in Christ, but also all partes full, so that nothyng moze is to bee sought o-
ther where.

9 *If the witnesse of men.* He reasoneth from the lesse to the greater, how vnthankful men are, if they refuse Christ approued from Hea-
uen, so as he hath saied. For, if in mens affai-
res we doe rest in the wordes of men, whiche can lye and deceiue, how vnseemly shal it be, that GOD hath lesse credice with vs, in his own matters, wherin he is the cheef Iudge? Therefore onely iniquitie doeth let, that we receiue not Christ, when as he giueth credite to his power by a lawfull prooffe. Further, he calleth the witnesse of God, not onely that whiche the Spirit doeth giue into our har-
tes, but that also whiche we haue from water and bloud. For that power of purgynge and puttyng awaie Synne, was not earthly but heauenly. Wherefore, the bloud of Christ is not to be esteemed after the common traunce of men: but wee must rather respect the pur-
pose of God, wherein it was ordained to put awaie synne, and that heauenly power, which hath flowed from thence.

Further,

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Further, this is the witnesse of God, whiche he hath testified of his Sonne,

10 He that beleueth on the Sonne of God hath the witnesse in hymself. He that beleueth not God, hath made hym a lyer: because he beleued not the witnesse whiche God hath testified of his Sonne.

11 And this is the witnesse, that GOD hath giuen vs eternall life. And this life is in his Sonne.

12 He that hath the Sonne, hath life. He that hath not the Sonne of God hath not life.

10 **T**His is the witnesse. The note On doeth not note here a cause, but is onely taken in the waie of exposition. For after that the Apostle hath taught that GOD doeth deserue muche more credite then man. Now he addeth that wee can giue no credit vnto GOD, but by beleuyng in Christ: because God doeth set him onely before vs, and doth staie vs in him. Hence he gathereth that we do beleue in Christ safely and with quiet myndes, because GOD doeth establishe our faithe by his owne auctoritie. Neither doeth he saie that God doth speake outwardly, but that every one of the godly doeth feele hym
the

the Authour of his faith inwardly in hym self. Whereby it appeareth how much an inconstant opinion whiche hangeth vppon some other thyng, doeth differ from faith.

To He that doth not beleue. As the faithfull haue this commoditie, that thei knowe theim selues, to bee without danger of error, because thei are grounded vpon God: so he maketh the vngodlie guiltie of greace blasphemie, because thei accuse God of a lie. Couely, nothing is more precious vnto God then his truth: wherefore, no greater iniurie can bee dooen vnto hym, then when he is spoked of his honour. Therefore, he that make sturre vs vp to beleue, he taketh an argument from the contrarie. For, if it bee an horrible and cursed wickednesse, to make GOD a liar: because then, that whiche is moste proper vnto hym is taken awaie: who would not feare to abase the credite of the Gospell: wherein God will especially be acknowledged true and faithfull: This is diligently to bee noted. Some meruaile why God dooeth so muche commende Faith: why vnfaithfullnesse is so sharpely condemned. But here the infinite glorie of God is in question. For, seeing he would giue forthe a speciall shewe of his truth in the Gospell, thei leaue hym

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hym nothyng, whosoener refuse Christ there
in offered. Wherefore, that wee maie graffe
that some manne, maie in some other partes
of his life, bee equall vnto an Angell: yet his
holinesse is Deuillish, so long as he reiec-
teth Christ. As we see certaine in þe Papacie
much to flatter themselues, with I knowe
not what visour of holinesse: when as yet they
resist the Gospell moste obstinately. There-
fore lett vs holde, that this is the beginnyng
of godlinesse, obediently to embrace that doc-
trine, whiche he hath so faithfullie auousched
for a witnesse.

¶ That he hath giuen eternall life. Now
he allureth vs to beleue, by setting before
vs the profite thereof. This reuerence in
deede is due vnto God, that whatsoener he
saith to vs, it bee by and by without contro-
uersie. But whereas he offereth vs life free-
ly, it is an vnthankfulnesse intollerable, if
wee doe not receiue so louyng and sweete a
Doctrine, with a moste stedfast and readie
Faith. And truely, the wordes of the Apo-
le haue this vnfalte, that wee must not onely
reuerently obeye the Gospell, least wee doe
iniurie vnto God: but also that it is to be be-
loued, because it byngeth vnto vs eternall
life. From whence also we doe gather, what
is

is chersly and moſte of all to be ſought for in
the Goſpell of Chriſte, to witte, the free gift
of eternall Redemption and Saluation. For,
ſeyng God of his goodneſſe, doeth there ex-
hort vs vnto repentaunce and feare, it ought
not to be ſeparated from the grace of Chriſt.
And that the Apoſtle maie ſtate, and detaine
vs wholly in the eternall grace of Chriſte, he
repeated vnto vs againe, that euerlaſting
life is contained in him alone: as if he ſhould
haue ſaid, that there is no other meanes at
all ſett doune vnto vs by God the Father, to
obtaine life. And in deede the Apoſtle, hath
breely here comprehended three thynges, to
witte, that wee are all appointed vnto death,
untill God of his free goodneſſe, dooe reſtore
vs to life. For he plainly ſaieth, that life is
giuen by God. Whereby alſo it followeth
that we are diſappointed of it, and that it can
not bee gotten by deſertes. Further he tea-
cheth, that this life is giuen vnto vs by the
Goſpell, becauſe there is laied open the
goodneſſe and fatherlie Loue of GOD to-
wardes vs. Laſtly he ſaieth, that wee are by
no other meanes, made partakers of that
life; then when we are ingrafted into Chriſt
by faith. *And he ſaith, that he hath not.* It is a confirmation
of

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of the sentence goyng before. In verbe that
ought to suffice, that God hath placed life in
whate els but in Christe, that it maie bee
sought for from thence. But least any man
should decline an other waie, he shunteth out
all men from the hope of life, whiche seeketh
not in Christ. Wee knowe what it is to haue
Christe: for he is possessed by Faith. There-
fore he deprieth all menne of life, whiche are
not of the bodie of Christe. But this seemeth
not to agree with reason. For Histories
doe shewe, that there haue been excellent
menne, and indued with noble vertue, which
notwithstanding haue been altogether stran-
gers from Christe. And it seemeth vnfitt, to
giue no honour vnto so greate excellencie. I
durst were, that we are farre deceiued, if we
thinke that whatsoeuer doeth excell in our e-
yes is allowed of GOD. Yea rather, as it is
in *Luke 11. 35.* that which is excellent in the
sight of men, is abhominacion before GOD.
For because the uncleannesse of the harte is
unknowne vnto vs, we are content with the
outwarde shewe. But God doeth see most
filthie wickednesse lying hid vnder the same.
Therefore, it is no meruaile if those wicked
whiche beare an outwarde shewe, bee shew-
ed before hym, whilst the bothe proceede from an
uncleane

uncleane harte, and also tende not to a good end. Further, whence is the cleaunesse of the harte, whence is a good indeauour of godlinesse, but from the Spirite of Christ: Then nothing is worthie of praise, but in Christ. Although there is an other reason, which taketh awaie all doubt. For the righteousnesse of men, consisteth in the forgiuenesse of sinnes. If thou take awaie this, the vndoubted curse of God, and euerlastyng death, remaineth for vs all, and it is onely Christ, whiche reconcilth the Father vnto vs, as he hath once pacified hym by the Sacrifice of his death. Whence it followeth, that GOD is merciful to man, but in Christ; and that there is no righteousness but in hym. If any man object *Cornelius*, whom *Luke* witnesseth to bee acceptable vnto God, before that he was called to the faith of the Gospel: I answer briefly, that God doeth sometymes so worke in vs, that the seede of faith, doeth not by any by the first daie appeare. *Cornelius* had not a cleare and plaine knowledge of Christ: but seeing he was indyed with some feeling of the mercie of God, he must with all hold some thyng of the Mediatour. But because God hath secret and wonderfull meanes to worke by, let vs, passyng by the shewes that profite

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not, holde fast onely the plaine way to saluation whiche he sheweth vs.

13 I haue written these thynges vnto you, which beleue in the name of the Sonne of GOD, that ye maie knowe that you haue eternall life, and that you maie beleue in the name of the Sonne of God.

14 And this is the trust whiche we haue in hym, that if we shall aske any thyng accordyng to his will he heareth vs.

15 And if we knowe that he heareth vs, when we shall aske any thyng: we know that we haue the petitions that we haue asked of hym.

13 I Haue written these thynges vnto you. Because there must bee a continuall goyng forwarde in faithe, therefore he saith, that he writeth to them whiche haue already beleueed, that thei maie more stedfastly and certainly beleue: and so maie enioye the full assuraunce of eternall life. Therefore, this is the vse of the doctrine, not onely that he may beginne the ignorant in Christ, but also that he may more and more confirme those, which are already taught. Therefore we must euery daie diligently indeauour to learne, that our faith maie increase all our life long. For
bothe

bothe many renmauntes of vnbeleefe doe as
yet remaine in vs, and also our faithe is so
weake, that euen this that we doe beleue, is
not yet to beleue soundly, vnlesse there come
a greater confirmation. Furthermore, it is
woorth the labour to note, what is the true
meanes to confirme faithe, to witt, when the
office and power of Christe is declared. For
the Apostle saith, that he did write these thinges:
namely, that eternall life is not to bee
sought any where els but in Christ: that thei
whiche are now faithfull maie beleue, that
is, maie profite by beleeuynge. Wherefore, it
is the duetie of a godly teacher, that he maie
confirm his hearers in the faithe, to set forth
as muche as he can the grace of Christ, that
beeing content therewith, we desire nothyng
els. Seyng the Papistes doe hide and abase
this by all meanes: thei doe bewraie by this
one thynge sufficiently, that thei haue care of
nothyng lesse, then of the right doctrine of
faithe. Yea for this cause, their schooles are
more to be auoyded, then all Rocks or Quicke
sands: because a mā can scarce enter into the,
without vndoubted Shipwracke of faithe.
Moreouer, the Apostle teacheth in this place
that Christ is the proper scope of faithe: and
that the assuraunce of saluation is ioyned

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with the faithe whiche we haue in his name,
For this is the ende of beleeyng, that wee
maie be the children, and heires of God.

14 *This is the trust.* He commendeth the
faithe whereof he spake, by the fruite: or he
doeth shewe wherein our trust doeth chiefly
consist: to wit, that the godly are bolde to call
vpon GOD with a bolde courage, as Paule
also speaketh, *Ephe. 3. 12.* That by faithe we
haue accesse vnto God with boldnesse. And
Roma. 8. 15. that the Spirit doeth open our
mouthes, that wee doubt not to crie *Abba*
Father. And truely if we bee kept from com-
mynge to God, nothyng is more miserable,
then wee. Againe, so this Sanctuarie maie
bee opened for vs, wee shall bee neuerthelesse
blessed in al our miseries. Yea, this one thing
maketh all our miseries happie, that wee are
certainly perswaded, that God will bee our
deliuerer, and trustyng in his fatherly good
will towardes vs, we flye vnto hym. Let vs
therefore holde this sentence of the Apostle,
that calling vpon God, is the especiall triall
of our faithe: and that God is not called vpon
a right, neither accordyng vnto faithe,
but when as we are perswaded that our pray-
ers shall not bee in vaine. For the Apostle
doeth denie, that thei are indued with confi-
dence,

dente, which hang in doubt. Whereby it appeareth, that the doctrine of faith, is buried and almost quenched in the Papacie, where all certaintie is taken awaie. In deede thei murmure many praers there, and thei prate muche of calling vppon God: but thei prae, and bid to prae with doubtful and wandring myndes: yea, thei condemne this trust, which the Apostle doeth necessarily require.

According to his Will. By this note he would breely teache, what is the true rule to prae: to witte, when men submit their praers vnto GOD. Neither in deede when as the Lord did promise that he would do, whatsoeuer his shoulde require, did he graunt vnto them an vnbideled libertie to aske whatsoeuer came into their mynde: but he gaue them withall a Lawe to prae aright. And truely there is nothynge moze profitable for vs, then this bydle: because if it bee lawfull for euery one of vs to aske whatsoeuer he list, and God doe fauour our praers, wee shall bee verry ill prouided for. For we knowe not what is profitable: yea, wee doe hope with wicked and hurtfull desires. But God doeth giue a double remedie, that we pray not otherwise then accordyng to the precise rule of will: because he doeth bothe teache vs by his worde, what

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he

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he will haue vs to aske, and also he doeth appoint his Spirit our guide and gouernour, whiche maie staie our affections, and not suffer them to wander without their boundes. For wee knowe not, saith Paule, what and how we ought to praie: but the Spirit helping our infirmities, doe stirre vp in vs unspeakable sighynges, *Romanes. 8. 26.* In the meane tyme also we must aske at the mouth of the Lorde, that he will direct our prayers. For GOD in his promises doeth set downe vnto vs the lawfull meanes to praie, as hath been saied.

15 *And if wee knowe.* The repetition is not needelesse, as in shewe it semeth. For, the Apostle now speciallie affirmeth, that which he generally pronounceth of the successe of Praier, that the godlie dooe wishe, or desire nothyng of God, whiche thei doe not obtaine, and when as he saith, he speaketh of sounde and modest praiers, and whiche are framed, accordyng to the rule of obedience. For, the faithfull dooe not runne headlong with loose raines, or graunt themselves any thyng: but thei alwaies in their praiers, regarde what GOD commaundeth. Therefore, this is the applyng of the generall doctrine, to the spirituall and priuate vse of euery manne: that
the

the faithfull dooe not doubt, that thei haue God fauourable, in all and euery their praier, that thei maie with quiet mindes waite, vntill the Lorde perfourme those thynges, whiche thei haue praied for: and so beyng eased of all greef and care, thei caste their cares vppon God. Neither yet this quietnesse and assuraunce, ought to quenche in vs the zeale of praier: that he whiche is assured of an happy successe, should therefore abstaine from calling vppon GOD. For, the certaintie of Faith, dooeth not byng forth the vntowardnesse or slacknesse. But the Apostle meaneth that euery manne be quiet minded in his necessities, when he hath laied doune his groynnges, in the bosome of God.

16 If any man shall see his brother sinne, a sinne not vnto death, let hym aske, and he shall giue hym life. I saie to him that sinneth not vnto death. There is a sinne vnto death. For that I saie not that a manne should praie.

17 Euery vnrighteousnesse is sinne. And there is a sinne not vnto death.

18 Wee knowe, that whosoever is borne of God, sinneth not: but he that is borne of God keepeth hymself, and that wicked one toucheth hym not.

Vpon the first Epistle

16 **T**he Apostle now extendeth further the fruite of Faith, whereof he had made mention, that our prayers also bee available for our brethren. That was a great matter, that so soone as wee are in distresse, God dooeth louyngly call vs vnto hymself, and is readie to giue vs helpe: but in that he vouchsafeth to heare vs prayng for others also, there ariseth no small confirmation vnto our Faith, that wee maie bee assured, that in our owne cause, wee shall neuer take the repulse. In the meane time, the Apostle doth exhort vs, that one of vs bee mutually careful, for the sufferie of an other. And again he willet, that the falles of our brethren, bee vnto vs prouocations to praye. And in truth, this hardnesse were passyng greate, to bee touched with no sence of compassion, when wee see the soules, whiche are redeemed with the blood of Christe, perishe. And he sheweth that there is a remedie at hande, whereby brethren maie helpe their brethren. He shall giue life he saith, to hym that is readie to perishe, that shall praye for hym.

Albeit the woorde, *He shall giue*, maie bee referred to God: as if it had been saied, God shall graunte the life of our brethren to our prayers. But the sence shall bee all one still, that

that so farre for the the prayers of the faithfull
 are auailable, that thei maie deliuer a bro-
 ther from death. If thou doest vnderstande it
 of man, that he dooeth giue life vnto his bro-
 ther, the speeche will bee hyperbolicall: yet it
 will containe no vnseemely thing. For that
 whiche is giuen vnto vs, by the free grace of
 God: yea, that whiche for our sake is grann-
 ted vnto others, wee are saied to giue vnto
 others. So greate a profite ought not to
 moue vs a little, to praye that our bretherens
 synnes maie bee forgiven theim. And when
 the Apostle commendeth vnto vs [*Sump-
 thian*] a compassion, he dooeth withall ad-
 monishe, how muche wee are to take heede
 of crueltie, in condemning our bretheren;
 and too muche sharpenesse in despairing of
 their safetie.

A sinne not vnto death. Least immediat-
 ly wee caste awaye all hope of their safetie,
 whiche synne, he sheweth that God doeth not
 so severely punishe their faultes, that there-
 fore, he doeth utterly caste them of. Where-
 vpon it dooeth followe, that wee muste take
 them for bretheren, seeinge the Lord dooeth
 receiue them, in the account of children. But
 he denieth that thei are synners vnto death,
 not onely wherein the *Sauvete* doe vnder-
 stande

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offende: But also if at any tyme it come to passe, that thei greuously prouoke the wrath of GOD. For, so long as there remaineth place to forgiveness, death dooeth not yet whollie raigne. And yet the Apostle dooeth not here distinguish, betwixte veniall and deadly synne, as afterwarde was commonly doon. For, that distinction whiche prevailed in the Papacie, is moste vsauorie. The *Sorbonistes* acknowledge almoste no synne to bee deadly, excepte wherein there appeareth suche grosse uncleannesse, that it maie bee felte with handes. So amongst veniall synnes, thei accompte the moste horrible filthynesse, whiche lurketh in the mynde. Finallye, all the fruites of originall synne, so that thei breake not out into externall acte, thei thinke to bee dooen awaie, with a light sprincklyng of holie Water. And what maruell, when thei doe not accompt the blasphemous doubtynges of the grace of God, and whatsoeuer lustes and concupiscences to be synne, so that the consent bee not withall: If the minde of manne bee shaken with unbeliefe, if impaciencie doe prouoke hym, that he murmure agaynst GOD, how muche sooner monstrous lustes doe moue hym: all this is lighter with the Papist, then that he be o-

uerted.

uertaken in synne, at the least after Baptisme. Therefore it is no maruaile, if of greuous offences, thei can make veniall sinnes: for thei weigh them with their owne, and not with the Ballaunce of God. But among the faithfull, this principle must bee vndoubted, that whatsoeuer is contrary to the Lawe of God, is synne, and that deadly by his owne nature. For, where the transgression of the Lawe is, there is synne and death. Then what shall bee the sence of the Apostles wordes: He denieth those synnes to bee deadly; whiche albeeit thei are worthie of death, yet GOD doeth not so seuerely punish them. Therefore, he doeth not weigh the synnes in themselves, but he Iudgeth of them according to the fatherly kindnesse of God, which pardoneth the guiltinesse, where yet there was offence. Finallie, he dooeth not giue them ouer to death, that GOD hath restored to life, by raisyng them againe, albeeit thei letted not, why thei should not haue been shut out from life.

There is a sinne vnto death. I haue saied already, that sinne is called so, whereto there is lesse no hope of forgiveness. But it is demanded, what maner of synne that is. For, it muste needes bee verie greuous, whiche
 God

Vpon the first Epistle

God so seuerely punisheth. It maie bee gathered by the course of the Text, that the fall was not in parte, as thei saie, nor the transgression of one precept: but a generall falling awaie, whereby menne dooe bettely estrange themselves from God. If or, the Apostle addeth afterwarde, that the Sonnes of God dooe not synne: that is, that thei forsake not God, and giue ouer and imbondage themselves whollie vnto Sathan.

It is no maruaile, if suche a falling awaie bee a deadly synne. If or, God doeth neuer so deprive his children of the grace of his Spirit, but that thei receiue some sparke of godlinesse. Therefore, thei must needes bee reprobates, and giuen ouer vnto death, who so fall awaie, that thei caste awaie the feare of GOD. If any aske whether the waie of Saluation, bee shut vp against their repentance: The answer is readie. That seeing thei are ginen ouer vnto a reprobate sence, and destitue of the holie Ghost, thei can doe no other thyng, then runne headlong into worse, and adde sinne vnto sinne. Further, seying sinne or blasphemie against the Spirit, doeth continually dwelte with it, suche a falling awaie, there is no doubt, but it is noted here. But it is asked again, by what maner

ken

kes wee maie knowe, that the fall of manne
 is deadly. For, excepte there were certaine
 knowledge of that thyng, the Apostle shoulde
 excepte in beine, that wee must not make for
 that kinde of sinne. Therefore, it shalbe law-
 full, sometymes to determine, whether he be
 past hope that hath falne, or that there be yet
 place to recoverie. I graunt indeede y^e that is
 true; and it is proued without controuersie
 by this place. But because this cometh but
 seld to passe, and God commendeth the in-
 finite riches of his grace, commaundeth vs
 by his example, to bee mercifull: the Judge-
 ment of eternall death, is not rashely to bee
 giuen vpon any man: rather Loue doeth en-
 cline vs to hope wel. But if y^e desperate wit-
 tnesse of some meane, did appeare vnto vs
 no otherwise, then if the Lorde did pointe it
 out with the finger, there is not, why wee
 shoulde strue with the iuste Iudgemente of
 God, to desire to be more fanorable then he.
 17. *Euery vnrighteousnesse.* This place maie
 bee expounded diuersly, for if thou resolue it
 into the contrarie parte, the sence shall not
 bee a misse, thus. Albeit all vnrighteousnesse
 is sinne, yet there is some sinne not vnto
 death. An other sence would also likewise
 agree, Because sinne is al vnrighteousnesse:
 there.

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Thereupon it followeth, that there is some synne not vnto death. Others take *All vn-righteousnesse*, for whole vnrighteousnesse: as if the Apostle should haue saied, that the sinne whercof he speaketh, is an heape of vn-righteousnesse. Yet I dooe more willingly allowe of the firste or seconde exposition: and because thei fall bothe to one ende, I leaue the Iudgemente free to the readers, whiche of them be moze fit.

18 *We knowe that whosoener is of God.* If thou takest the children of God to be altogether cleane and free from sinne, as fantasti-call men doe saie, the Apostle shall bee contrary to himself, for by this meanes, he should take awaie from amongst brethren the in-deauour of prayng. Therefore he saith thei doe not sinne, whiche fall not vtterly awaie from the grace of God. And hence he would inferre, that we must praie for al the children of GOD: because thei sinne not vnto death. The prooffe is added: Because euery one that is borne of GOD, keepeth hymself, that is, doeth keepe hymself in the feare of GOD: and suffereth not hymself so to bee with violence carried awaie, that the sence of godlinesse beeyng extinguisht, he wholly giueth hymself to the Deuill and to the fleshe. For
when

when he saith, That he is not touched of that wicked one. It is to bee referred to the deadly wound. For the children of GOD are not free from the woundes of Sathan: but thei so beate backe his strokes with the shilde of faith, that thei pearce not to the very harte. Therefore the spirituall life is neuer extinguished in them. This is that Not to sinne, when the godly doe in deede fall through the infirmitie of the flesh: but thei mourne vnder the burthen of Synne, thei are displeased with themselves, thei cease not to feare God.

Keepeth hymself. That which is proper to God, he applyeth vnto vs. For if euery of vs be the keeper of his owne saluation, it wil bee a miserable defence. Therefore Christ prayeth his Father that he will keepe vs. *Ihon 27: 11.* signifying that this is not in our power. The defenders of free will snatch vp this speeche, that thei might thereby proue, that wee are deliuered from sinne, partly by the grace of GOD, and partly by our owne power. But thei dooe not obserue, that the faithfull haue not of themselves the keeping whereof the Apostle speaketh. Nor in deed dooth he here publishe their strength, as if thei did keepe themselves by thei owne power:

Vpon the first Epistle

mer: but only he teacheth that thei resist Sa-
than, that thei be neuer deadly wounded with
his Dartes. And wee knowe that we are ne-
uer prepared to battaile with any other Ar-
mour then the Armour of God. Let therfore
the faithfull keepe themselves from sinne, a-
s much as thei are kept of God.

19 Wee knowe that we are of God, and the
whole worlde lieth in wickednesse.

20 But wee knowe that the Sonne of God
is come, and hath giuen vs a mynde to
knowe hym, whiche is true: and wee are
in hym whiche is true: in his Sonne Je-
sus Christ. This is true God, and life e-
ternall.

21 Little children keepe your selues from
Idolles. Amen.

49 **W**E are of God. By the former doc-
trine, he taketh occasion to ex-
hort, for that whiche he had saied in common
of all the children of God, he now applieth to
them vnto whom he wrote; and that, that he
might pricke them forward to auoide synne,
and incourage thein, to withstande the as-
sautes of Satan. Lette the readers note
that this in deede is true Faiche, whiche ap-
plieth (that I maie speake so) the grace of
God

God vnto vs : For the Apostle doeth not acknowledge any other to bee faithfull, except such as assemble themselves into the order of the children of GOD. Neither in deede doth he alledge, a probable coniecture, as the Schoolemen speake, for trust. For he saith, *That wee knowe.* The somme hath this miste, heeving we are boine of God, that wee must in deauour our selues, that heeving seperated from the worlde, we maie proue by holinesse of life, that wee are not in vaine called to so greate dignitie. And this amonition is very needfull to all the godlie. For whether soeuer they turne their eyes, Sathan hath ready enticementes, whereby he maie drawe them from GOD. Therefore it would be hard for them to holde a right course, except their calling were more of account with them, then all worlde lyets. Therefore, that we maie bee rightly armed to strue, these twoo must be brde: That the worlde is wicked: and that our calling is of GOD. Under the name of the Worlde, there is no doubt but the Apostle comprehendeth al mankind. When he saith, *It lieth in wickednesse.* He placeth it vnder the government of Sathan. There is no cause therefore, why we should doute to shun the worlde, whiche contemnyng God, doeth

Vpon the first Epistle

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giue it self into the bondage of Sathan: that
 is not, why we should feare the disagreement
 thereof, because it is a straunger from God.
 Finally, seeing corruption possesseth the
 whole nature, the faithfull must studie to
 denie themselves. Saying that in the worlde
 there is nothing seen but iniquitie and mi-
 serie, so is of necessitie, that they giue the
 farewell to fleshe and blood, that they may
 followe God. Yet that other must together
 be added, That it is GOD who hath called
 them; that they maye stand afoote against all
 the engins of the worlde and of Sathan.

20 But we knowe that the Sonne of God
 come. Because the children of God are al-
 legerly ware, he doeth as we haue saide.
 He doth and exhorte them by this meanes
 a constant resistance, because they fight
 vnder the conduct of GOD, and doe certainly
 knowe that they are gouerned by his Spirit.
 And now he sheweth, from whence that know-
 ledge is chiefly to be fetched. He saith thus
 foorth, that GOD is so made knowne vnto
 in Christ, that now there is no cause of doub-
 ting. The Apostle doeth not rashly incline
 into this parte. For except our faith be
 soundly grounded in GOD, we shall neuer re-
 maine constant in the conflict. For this cause
 the

the Apostle teacheth, that by the benefite of
 Christe wee haue attained vnto an assured
 knowledge of the true God, that wee waue
 not vntailed. The True God, he understan-
 deth not hym that is true, but hym who in ve-
 ry deede is GOD: that he may discern him
 from all Idolles. For it is, *1 Alchinos, not
 Alchibos.* As Iohn. 17. 31: This is life eternal,
 that thei knowe thee the very true God, and
 whom thou hast sent, Iesus Christe, that he
 maie lighten our myndes to the knowledge
 of God. For seeing he is the very Image of
 the inuisible God, seeing the onely interpre-
 ter of the Father, seeing the onely giuer of
 life: yea life, the light of the world, and truch,
 so soone as we departe from hym, it is of ne-
 cessitie that wee banishe awaie in our owne
 imaginations. But Christ is saied, *To haue ge-
 uen vs understanding*, not onely because he
 sheweth by the doctrine of the Gospell who
 is the true God, and doeth also inlighten vs
 with his Spirite: but because wee haue in
 Christ hymself God manifested in the fleshe,
 as Paule saith: Euen as all fulnesse of the
 Godhead doeth dwell in hym, *1 Tim. 3. 16.*
 And al the treasures of knowledge and wise-
 dome are hidde, *Collo. 2. 3. 9.* So it cometh
 to passe, that the open face of GOD, after a

Vpon the first Epistle

saye doeth shine vnto vs in Christ. Not that there was none, or a doubtfull knowledge of God before the commynge of Christ: but because now he hath manifested hymself more fully, and as it were in a meruailous clearnesse. And this is that whiche Paule saith: *2. Cor. 4. 6.* That God who in tyme past commaunded the light to shine out of darkenesse, in the creation of the world, hath now shined in our hartes by the light of the knowledge of his glorie in the face of Christ. And wee must note, that this gift is peculiar to Gods elect onely. Christ in deede hath indifferently set forth to all, the light of his Gospell, but all haue not seepng myndes to beholde: and rather Sathan doth spread the baile of blindness before the eyes of many. Therefore the Apostle vnderstandeth the light which Christ kindleth within the hartes of his chyldren, and whiche once beynge kindled is neuer put out, albeit at some times it come to passe in some that it be hindered for a time.

Wee are in him whiche is true. By this word he doth teach, how effectual that knowledge is, whereof he hath made mention: that is, because by it wee are grafted into Christ, and made one with God. For it hath a liuely roote, and truly settled in our hartes, where
by

by it cometh to passe, that **GOD** liueth in
 vs, and wee in hym. Because he saith with
 out note of coupling together, *We are in him*
that is true, in his Soune; he seemeth to ex-
 presse the manner of our coniunction with
 God: as if he should haue said: That we are
 in God by Christ.

This same is very God. Albeit the *Arri-
 ans* haue gone about to abuse this place, and
 certaine at this daie subscribe vnto them: yet
 here we haue an excellent witnesse of the di-
 uinitie of Christ. The *Arrians* referre this
 to the Father, as if the Apostle should againe
 saie that he were true God. But the repetiti-
 on should be too fruitlesse. He had twise al-
 ready testified that he was the true **GOD**,
 who appeared vnto vs in Christ: to what end
 should he by and by add, *This is true GOD?*
 But it agreeth fitly vnto Christ. For after
 that he had taught, that Christ was the guide
 by whose direction wee were led vnto God;
 now, for amplification sake he affirmeth, that
 Christ is that **GOD**, least we should thinke,
 that he is to be sought a farre of. And the E-
 pethice, *Of eternall life*, confirmeth the same.
 In deede he speaketh bothe of one and the
 same that he is true God, and eternall life. I
 omit, that the Relative *Quasi*, he useth to be re-
 strai-

Vpon the first Epistle

restrained to the next person. This I saie,
that Christe is properly called eternall life;
and it can not bee denied; that this manner of
speaking is vsuall with Ihon. The sometime
in, when we haue Christ, that wee enioye the
true and eternall God: because he is no other
where to be sought. The that we are so made
partakers of eternall life, because beyng hid
in the Father, it is offered vs in Christ. The
Father in deede is the beginning of life: but
the fountainne from whence we maie drawe
it, is Christ.

Little children keepe your selues from I-
dolles. Albeit it is a seuerall sentence, yet it is
that whiche hangeth vpon the former doc-
trine. For the quickenynge light of the Gos-
pell, must not onely scatter and drive awaie
the darknesse, but also all cloudes out of the
myndes of the godlie. And the Apostle doeth
not onely condemne Idolatrie; but he com-
maundeth that they take heede vnto themsel-
ues, of the Idolles themselves. Whereby he
signifieth, that the sounde and sincere wor-
ship of God can not bee kept, so long as men
begin to haunte Images. For so is supersti-
tion bred in vs, that euery leass cause dooeth
infecte vs with the poison of it. One woode
will not so soon burne, beyng laied vpon the
Coales,

Coales, as Idolatrie will soone infecte, and possesse the mindes of menne, when occasion is offered theim. Who seeth not that Images are sparkes? Why doe I call them sparkes? Yea, rather fire brandes, whiche maie suffice to set the whole worlde on fire. Albeit the Apostle dooeth not speake onely of Images: but he comprehendeth all Altars, and all instrumentes of Superstition. Further, the Papistes are ridiculous, who wreste this to the Pictures of *Jupiter* and *Mercurie*, and suche like: As if in deede the Apostle dooeth not generally teache, that it is a corruptyng of godlinesse, where there is vnto God imagined a bodily shape, or where Images and Pictures, are set vp to worship. Let vs therefore remember, that wee must so carefully continue, in the spirituall worship of God, that wee bryue farre awaie from vs, whatsoeuer maie bend vs to grosse and carnall superstitions.

FINIS.



The Comētaries of M.

*Jhon Calvin, upon the
Epistle of Iude.*

The Argument.



*Although the Olde writers
haue diuersly contended cō-
cernyng this Epistle, yet be-
cause it is profitable to bee
reade, neither doeth it con-
taine any thyng, contrary vnto the founde-
nesse of the doctrine of the Apostles, and
bath receiued auctoritie of long tyme e-
mong all good men, I doe willyngly nomber
it among the reste. Further, the shortnesse
thereof doth not require any long treatise of
argument: and the whole some almost doth
agree with the second Chaper of the last E-
pistle. For, because that wicked unthrifties
had crept in, vnder the name of Christia-
nitie, whose whole delite was to draine light
and weake men, into a prophane cōtempt of
B.j. God.*

The Argument.

God. Jude doeth first shewe, that the faithfull ought not to be daunted with suche engines, with whiche the Church hath alwaies been assailed: And yet he exhorteth them, that thei doe carefully take heede of suche plagues, and that he maie make them the more hated and abhorred, he dooeth sharplie denounce against them, the punishment of God at hande, suche as their wickednesse deserueth. Now, if wee consider what Sathan hath gone aboute in this our age also, from the beginnyng of the Gospell: with what subtilties he doeth yet busie himself to ouerthrowe the Faith and feare of God: That warnyng whiche was profitable for the tyme wherein Jude liued, is more then necessary for our time.

*But all this shall bee better
learned, by the rea-
dyng of the
Epistle.*



*Upon the Epistle
of Sainct Iude.*

- 1 *Iude a seruauit of Iesus Christ, and
brother to James, to them whiche
are called and sanctified in God the
Father, and kept in Iesus Christ.*
- 2 *Mercie vnto you, and peace and
loue bee multiplied.*



He calleth hym self the ser-
uaunt of Christ, not as this
name doeth indifferentlie
agree vnto all the godlie,
but in respecte of his Apo-
stleshyp. For thei are speciallie accompted
the seruantes of Christ, to whom he hath
appointed some publique office. And wee
knowe to what ende, the Apostles vse to
dignifie theim selues with this title. He
doeth not rightly arrogate to himself, the
right and authoritie of teachyng who soe-
uer is not called. Therefore, their calling
is a witnessse vnto the Apostles, that thei
doe not thrust in themselues, of their owne
private braine. Although this alone were
not sufficient of it self, that thei are placed
in office, vntlesse thei did behaue theim sel-
ues

B.ij.

Upon the Epistle

ues faithfullie in the same. And truelie he comprehendeth bothe, whiche saith, that he is the seruauit of God: to witte, that he hath **GOD** the aucthour of the function, which he exerciseth, and also that he doeth faithfullie execute that whiche is enioyned hym. And because verie many doe fallie pretende this title, and doe fallly boaste them selues to bee that, whiche thei are mooste farre from, wee muste alwaies see whether the thyng it self dooe agree with the profession.

Brother of James, He addeth a name, whiche was more knowne and renoumed to the Church. For although the credite and authoritie of doctrine, doeth hang vpon no mortall man, yet this is a greate staie vnto faithe, when as the soudenesse of the man is knowne vnto vs, whiche is the teacher. And that the authoritie of James, is not here pretended, as of some priuate manne: but because that among all men, he was taken to be vnto the Church one of the cheef Apostles of Christe. And he was the Sonne of *Alpheus*, as I haue saied in an other place. *Pea, this place maketh*

of Sainēt Jude.

keth for me against *Eusebius* and others, who write that a Disciple, I knowe not who called *Oblia*, was he of whom *Luke* speaketh in the *Actes* 15. 13. & 21. 18. which was moze excellent then the Apostles in that Church. But there is no doubt, but Jude doeth call hym here his Brother, because he was famous amongst the Apostles. Therefore it is likely that it was he, vnto whom *Luke* telleth, that there was speciall honour giuen by the reste. To the whiche are called in God. He noteth all the faithfull by this name, because that the Lorde hath seperated them vnto hym self. But because calling is nothyng, but the effecte of the eternall election, it is sometimes taken for it. In this place it skilleth little, whether waie thou doe expounde it. For in deepe he commendeth the grace of God, whereby he vouchsafeth to chuse the vnto hymself for a peculiar people.

And he signifieth that men doe not present God, neither at any tyme doe come vnto hym, vntill he drawe them. He calleth theim also sanctified in God the Father, whiche wee maie translate by God

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the Father. Yet I haue kept that forme of
speech, that the readers might haue their
free iudgement. For, this also maie be the
sense, that beyng prophane in themselves,
they haue sanctification in God. Further,
the maner of Sanctification is, when he
doeth regenerate vs by his Spirit. The
other reading that the cōmon interpreter
hath followed, is somewhat harder, ἡμε-
τεράκις, that is to saie, to the beloued in
God the Father. Therefore I iudge that
it is corrupted, and truely it is founde in
foue bookes. He addeth further, that they
are kept in Christe. For wee should be al-
waies Satans, subiecte to Death, in so
much as he would catche vs an hundred
 tymes, euery momente, as a readie praye,
 vnlesse wee were safe vnder the defence of
Christe: whom the Father hath therefore
giuen vnto vs to be our keeper, that none
of those thynges should bee losse, whiche
he hath receiued into his Faith and De-
fence. Therefore Jude doeth here shewe a
threefold benefite of God in all the godly:
That he hath made them partakers of the
Gospell by his calling, that he hath rege-
nerate

of Saint Jude.

nerate them into newnesse of life by his Spirit, and that he hath kepte them by the hande of Christe, that they should not faile of their Saluation.

2 *Mercie vnto you.* The name of Mercie doeth signifie almoste the same, whiche the name of Grace doeth signifie in the salutations of Paule.

If any man desire to haue a more curious difference, Grace is properly the effecte of Mercie: because that God dooeth embrace vs with his loue, not for any other cause, but because he hath respect vnto our miseries. Loue maie be vnderstood as well of God towarde men, as of men among them selues. If thou referre it to God, the sense shall be, that the trust of the loue of God doeth increase in them, and is established euery daie more and more in their hartes. Yet that other sense doeth not il agree also, that God do then kindle and confirme in them mutuall loue.

3 *Beloued, when I gaue all diligence to write vnto you, of the common saluation, it was needefull for mee to write vnto you to exhorte you, that*

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you should earnestly contende for the
maintenaunce of that faith, which
was once giuen vnto the Sainctes.

- 4 For there are certaine men crept in
which before of old were ordained to
this condemnation: vngodlie men
they are, whiche tourne the grace of
our God into wantonnesse, and deny
God the onely Lorde, and our Lorde
Iesus Christe.

3 **W**hen I gaue all diligence. I haue
translated the Greke *ἐν πολλῇ
ἐνδοξῇ* vsyng diligence, it
soundeth woorde for woorde: to dooe dili-
gence. Further, many interpreters doe o-
pen this sentence thus: That an earnest
endeuour did enforce Iude to write. As
wee are wont to saie, that they whiche doe
burne with some earnest desire, can not
steale them selues, therefore accordyng to
theim, there was a necessitie in this, that
the desire to write, did not suffer Iude to
bee silent.

But I rather thinke that there are
here twoo severall members. That when
otherwaies he was readie enough, and
care-

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carefully giuen to write; necessitie also
did constraîne hym. He signifieth there-
fore, that he writeth freely and desirouslie
vnto them: but yet that he was baged also
with necessitie that he shoulde dooe it: Be-
cause in deede (as it followeth in the course
of the text) thei beeing assaulted of the
wicked, were to bee instructed to the bat-
tell. Therefore in this first place, Jude re-
sisteth, that he had so greate a care of their
saluation, that he desired to write of his
owne accorde, and that in deede withall
his hart. Then, that he might stirre by
their attentiuenesse, he saith together that
the matter did require it should be so. For
necessitie giueth sharpe spurres. Except
thei had been premonished, how greatlie
needfull this exhortation would bee vn-
to them: Thei might haue been slowe and
carelesse to read. But when he foretelleth
that he doeth write, by meane of their pre-
sent necessitie, it is as if he shoulde sound a
retire, to shake of their drowsinesse.

Of the common Saluation. Certaine
copies adde yours, but annulle, in my iud-
gement. For he maketh saluation comon

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to theim with hym self. And this sorte of doctrine, whiche is to be published, giueth not a lit. le effecte, when one speaketh of his owne feeling and experience. For the speeche will bee but bablyng, if wee reason of Saluation emongest other menne, whereof wee our selues haue no feeling. Therefore Jude professeth hym self to bee a teacher, conning in practise, when in the number of the godlie, he dooeth assemble hym self into the fellowship of the same Saluation.

That I might exhor-te you to strine. It is worde for worde. Exhortyng you. But when he noteth the ende of his counsell, the speeche must be resolved thus. Wher-as I haue translated by striuyng to helpe the Faith, it is as muche, as to endeuour to keepe the faith, and to endure strongly, the contrary assaultes of Sathan. For he teacheth that to the ende, thei maie remaine stedfast in the Faith, thei must vndergoe many conflictes, and that continuall trouble waiteth vpon them. He saith The Faith once giuen. That thei maie knowe, that thei haue attained to it vpon this

of Saint. Jude.

this condition, that thei neuer faint, or fall awaie.

Crepte in. Albeeit that Sathan is alwaies malicious against the godlie, and therefore doeth not cease to prouoke them: yet he admonisheth them to whom he writeth, of the presente necessitie. Now, he saith, Sathan doeth especially sett vpon you, and prouoke you. You must therefore take Armour to resist hym. Here wee gather, that a good and faithfull Pastour must wisely foresee, what the present state of the Church doeth require, that he may thereto applie his doctrine. The woorde $\pi\alpha\rho\epsilon\iota\sigma\epsilon\delta\alpha\upsilon\sigma\alpha\nu$ which he vseth, doeth note a sinister and secret creepng in, whereby the ministers of Sathā decciue the ignorant. For in the night, and when the Housbandmen slepe, Sathan doeth scatter his Tares, that he maie corrupt the pure seede of the Lorde. And together he toucheth that this is a daungerous euill. For heare also is the crafte of Sathan: to raise vp to doe hurte, those that be of the flocke, to the ende thei maie the easelie fall in.

Condemned before. He calleth the Iudgement,

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gement, either damnation, or a reprobate
sense, whereby they are caried to peruer-
te the doctrine of goodnesse. And that can
no manne dooe, but to his owne destruc-
tion. Further, this Metaphour is taken
from thence, whereby the eternall coun-
sell of God (by whiche the faithfull are or-
dained to Saluation) is called a booke.
And when the faithfull heare, that they
are auowed to eternall death, they ought
to take heede to them selues, least they en-
danger themselves with the same destruc-
tion. Albeit Jude meaneth also to meete
with a perill, least the strangenesse of the
matter might moue or trouble any. For, if
they were of old ordained, it followeth that
the Church is not exercised, but by the
assured counsell of God.

The grace of our God. Now he sheweth
more plainly, what maner of mischeef it
was. For he saith, that they abused the
grace of the Lorde, that they might giue o-
uer them selues and others to an impure,
and prophane libertie to sinne. But the
grace of God hath appeared farre to an o-
ther ende, that is, that we should deny un-
godlinesse,

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godlinesse, and worldelie lustes, and line
saberly, iustly, and godlie in this present
worlde. Let vs therfore knowe, that there
is nothing more pestilent then this kinde
of man, whiche by the grace of Christ, pre-
sede a libertie to sinne. Because we teach
that by the free mercie of G D D, wee ob-
taine Saluation, the Papistes accuse vs
of this faulte. But what auailles it to
refell their impudencie with woordes?
when euery where wee vige Repentance,
the feare of God, and newnesse of life: and
thei dooe not onely corrupte the whele
worlde with mosse vile examples, but also
thei take from the worlde, by their wicked
doctrine, true holinesse, and the right wor-
ship of God: Albeit I thinke that thei of
whom Jude speaketh, were like to the Li-
bertines of our tyme, as it wil more plain-
ly appeare by the course of the texte. *God*
whiche is onely Lorde. Certaine olde Co-
pies haue, *Christe*, whiche is onely God
and Lorde. And in deede in the second E-
pistle of Peter, there is onely mention of
Christe, and there he is called Lorde. He
meaneth that *Christe is denied*, when thei
who

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who were redeemed with his blood, doe againe emboudage them selues to the deuill, and make voide, as muche as lieth in them, that inestimable price. Therefore, that Christe maie retaine vs in his owne possession: let vs remember that he therefore died for vs, and rose againe, that he might rule ouer our life and death.

- 5 I will put you in remembraunce, for as muche as you know this, how that after the Lorde had deliuered his people out of Egypt, he destroyed the afterwardes whiche beleeued not.
- 6 And the Angels whiche kepte not their first estate, but left their owne habitatiō: he hath reserued in everlasting chaines vnder darknesse, vnto the iudgement of the greate daie.
- 7 As Sodome and Gomorrha, and the Citees aboute them, whiche in like maner as thei did, committed, and followed straunge fleshe, are set forth for an example and endure the like vengeance of eternall fire.
- 5 To put in mynde. We either excuse the for modestie sake, least he maie seeme to teache

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teache them, as rude people of thynges,
whiche thei knowe not: or in deede (which
liketh me better) for the more vehemen-
cie, he testifieth that he dooeth not byng
them any thing, which thei had not heard
of before: To the ende that that whiche he
was to speake, might haue the more cre-
dite and auctoritie. He saith, I onelie
byng to your remembraunce those thyng-
ges, whiche you haue learned already. But
as he dooeth attribute vnto them knowe-
ledge, to the ende thei maie bee the more
watchfull to take heede: So leaste thei
might thinke the labour, whiche he under-
tooke towards them to bee needelesse, he
saith thei haue neede of admonitions.

For this is not onely the vse of the
worde of God, that wee maie learne those
thynges, whiche wee were neuer taught,
but also that it maie stirre vs vp to medi-
tate earnestly those thynges, whiche wee
knowe already, and maie not suffer vs to
bee drouse in fruitlesse knowledge. And
this is the effecte, that after we are called
of God, wee must not scarcely boiste of his
grace: but rather walke carefullie in his
feare,

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fear. Because if any doe mocke God after this sorte, the contempte of his glorie shall not goe in vaine. He sheweth this by three examples. For firste he calleth to minde the punishment, whiche God executed vpon the unbelieuers, whom being redeemed by his power, he had chosen to be his people. Almoste the like comparison is in Paule, in his first to the *Corinthians*, the tenth Chapter. The effect is: Those whom God had adorne with greatest benefites, whom he had aduanced into the same degree of honour, whiche he vouchsaueth vs at this daie, he afterwarde severely punished.

Therefore, thei in vaine boast of the grace of God, who soeuer do not answere vnto his calling. The name of People is honourably taken for an holie and chosen Nation. As if he should haue saied, that it did not profite them that thei were taken into the Couenaunt by a singular Priviledge. When he calleth them unbelieuers, he noteth the fountaine of all euilles. For from thence, saith *Moses*, did proceede all their sinnes, that thei did not prelude them

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them selues to bee guided by the worde of God. For where the obedience of faith is it is together of necessitie, that there remaine obedience towarde God, in euery part of this life.

6 *If not the Angels.* An argument from the more to the lesse. For the condition of Angels was of more accompt then ours: and yet God punished that falling awaie, for a most horrible example. Therefore, he will not spare our unfaithfulness, if we fall awaie from the grace, whereunto he hath called vs. In deede this punishment, whiche was laied vpon the Citizens of Heauen and suche excellent Ministers of God, ought to be daieily conuersant before our eyes: least at any tyme we be carried into the contempt of the grace of GOD, from whence wee violently fall headlong into destruction: *xx* in this place, mightily bee taken as well for the beginning, as for cheefie. For Jude noteth that they were therfore punished, because despising the goodnesse of God they fell from their first calling. And the Exposition followeth immediatly, when he saith that they

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left their first habitation . For no other waies then vseth to bee doen with runnaway souldiers, thei left their place where in thei were set. The greuousnesse of the punishment is also to bee marked, whiche the Apostle sheweth . Not onely free spirites , but heauenly Principallities , are now held bounde in perpetuall chaines. Thei did not onely enioye the glorious light of God, but his brightnesse did shine in them , that from thence as it were , he might powre out hymself , as by beames into all partes of the world: Now thei are plunged under darkenesse . Further, wee are not to imagine a place wherein the Deuilles are shut. For the Apostle meant to teach plainly, how miserable their condition is, since by their falling awaie, thei are depriued of their dignitie . For whether soeuer thei goe, thei drawe their chaines with them, and remain ouerwhelmed in their darkenesse . In the meane tyme, their extreme punishment is deferred, vnto the greate daie.

7 *As Sodome and Gomorrha . This example is more generall . For he sheweth that*

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that God (no sorte of men excepted) did indifferently execute punishment vppon all the wicked. And Jude himself doeth after make mention, that the burnyng wherewith the five Cities perished, was a figure of eternall fire. Therefore God did then appoint an excellent instruction, whiche might keepe men in feare to the worldes ende. Wherevpon it commeth that there is so often mention thereof in the Scriptures. Yea, so often as the Prophet would set forth some notable and fearfull iudgement of God, setting it forth vnder the figure of fire and Brimstone, thei allude to the destructiō of Sodom and Gomorha. Wherefore, Jude doth not without cause implie a terror to all worldes, by setting before them suche a spectacle. When he saith, that the neighbor Cities went a whoring in like maner with them, I referre not this to the Israelites and Angels, but mutually to Sodom and Gomorha. Neither doeth it hinder, that thei pronounce τοῦτο, these, is the Masculine gender. For Jude rather had regarde to the Inhabitants then to the places.

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To followe straunge flesh. We hath put, for to be violently carried vnto monstrous luffes. For wee knowe that the Sodomites not content with a common libertie of uncleannesse, were defiled with more execrable and preposterous filchinesse. It is to be noted, that he maketh them subiect vnto eternall fire. For hence we gather that that fearefull spectacle whiche *Moses* describeth, was onely the image of a greater punishment.

- 8 Likewise, these deluded with drea-
mes, doe in deede defile the flesh and
despise government, and speake euill
of them that be in authoritie.
- 9 But *Michaell* the Archangell,
when struyng in iudgement, he di-
sputed about the bodie of *Moses*,
durst not blame hym with cursed
speaking, but saith. The Lorde re-
buke thee.
- 10 But these speake euill of those thin-
ges which thei know not. But what
soeuer thynges thei knowe natural-
ly, thei knowe as brute Beastes, in
them thei are corrupted.

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Likewise these &c. This Similitude is not to bee precisely vnged, as if he compared those, of whom he speaketh to the Sodomites, or to y^e Angels whiche left their saite, or to the unbeleeuyng people, in all thynges. He onely sheweth, that thei are vassalles of wyathe ordained to destruction: and that thei can not escape the hande of God, but that in his tyme he will set the like example vppon them. For his purpose is, to withdraue the godlie, least thei intangle them selues in their fellowship. Further, he beginneth in this place more clearly to describe these deceiuers. And first he saith, thei doe as it were in dreameing defile their fleshe, by which wordes he noteth, a sottishe shamelesnesse: as if he should haue saied, that thei are giuen ouer to all uncleannesse, whiche the very worst did abhorre, except drawnesse did take from them all shame and feelyng. The speeche therefore is Metaphoricall, whereby he noteth that thei are so blockishe, that thei giue ouer them selues to all filthinesse without any shame. But y^e Antithesis is to bee marked, when he saith,

C. iij. thei

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thei defile the flesh, that is, that which hath lesse excellencie, thei dishonest: and yet despise as ignominious, that whiche doeth most excell amongst men. By this second member it appeareth that thei were outrageous men, which sought to be without gouernment, that beeyng freed from the feare of lawe, thei might sinne more freely. And these two are mostly alwaies ioyned together, that thei that are let loose to wickednesse, together desire that all order were abolished. Further, albeit this was their drift, to plaie the wilde Coltes without yoke, yet it appeareth by Iudes wordes, that thei vsed to speake leudly and contemptuously of those that were in authoritie. As at this daie phantasticall fellowes doe not onely grinde their teeth, that thei are restrained by the authoritie of Gouerners: but thei furiously wastle against all gouernment: thei crie, that the right of the sword is prophane and contrarie to godlinesse. Finally, thei proudly abandon out of the Church of GOD Kynges and all Magistrates. He calleth *Dignities*, degrees endewed with excellencie, and thei that

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that excell in honour.

9 But Michaell the Archangell. Peter comprehendeth this argument moze breefly, & in generall, that the Angels whiche farre exceade men, yet dare not giue railing sentence. Further, because thei haue thought that this Historie, is taken out of an *Apocriphall* booke, thence it is that the Epistle should bee of lesse accompte. But seeing the Jewes had many thynges by the Traditions of the Fathers, I see nothing to bee absurde, if we saie, that Jude reported that, whiche was deliuered by hande many yeres before.

I knowe in deede, that many foolish things haue ben receiued vnder this pretence, as the Papistes at this daie reckon in this accompte, euery sencelesse dotage of the Monkes. But this doeth not lette, but that thei had certaine histories whiche were not witten. This is out of controuersie, that Moses was buried of GOD, that is, that his buriall was hid by the assured Counsell of God. And it is not vnknewne to any, why his place of buriall was hid, that is, leaste the Jewes should

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drawe his bodie into an occasion of superstition. What maruel then, if Sathan endeavour to bypng to light, the bodie of the Prophet, that was kept secret by the will of God: But the Angels withstoode it, as their ministerie is alwaies at hande with God. And in deede we see, that almoste in all worldes, Sathan hath vled this deuise, that the bodies of the seruantes of God might be Idolls to so many foolish men.

Wherefore, for this testimony, although it be not found in Scripture, this Epistle ought not to be called into doubt. Whereas Michaell alone is alleadged to dispute with Sathan, it is no newe thyng. Wee knowe that the thousandes of Angels are alwaies at hand to serue the Lorde: but he applieth with choice to the performaunce of thynges, this or that, as it pleaseth him.

That whiche Jude reporteth that Michaell spake, is also had in *Zacharie. 3. 1.* God rebuke thee or repress thee, Sathan. It is, as thei call it, a comparison of the more and y lesse. Michaell durst not more bitterly curse Sathan, who yet was a reprobate

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probate and damned, then that he might commit hym to God to be suppressed. But these feare not, to speake euill of (with extreme reproches) the powers whom God adozneth with singuler honour.

10 *Whiche thei knowe not.* He signifieth that thei sauour nothyng but that whiche is grosse and beastly: and therefore not to perceiue what is worth of honor: yet that thei are so impudently mad, that thei feare not to condemne those thynges whiche are beyonde their capacitie. Againe, that thei are toyled in an other euill, that when after the maner of beasts thei runne headlong to those thynges whiche offer them selues to the outwarde senses, thei keepe no modestie in them: but thei doe bitterly plunge them selues, no other waies then the Swine tumbleth hymself into the filthynesse of mire.

The Aduerbe naturally, is set against reason and iudgement. For the only force of nature rageth in brute beastes: but reason ought to guide mē, and to bridle their affections.

11 *Woe bee vnto them: for thei haue felt.*
E. v. lowed

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lowed the waie of Caine: and are cast awaie by the deceit of Balaams wages, and haue perished in the gainsai- yng of Core.

12 These are blottes in your loue feastes, feastyng among them selues, and feedyng them selues without feare, cloudes without water, caried aboute of windes: corrupt trees without fruite, twise deade, and plucked vp by the rootes.

13 Raging waues of the Sea, fomyng out their owne shame: thei are wandring Starres, to whom is reserued the blackenesse of darkenesse for euer.

11 **V**Oe be vnto them. It is maruell why he doeth so sharplie inueigh against them, seepng he had saied of late, that an Aungell had not libertie, to giue railing sentence againste Sathan hym self. But his purpose was to sette doune a generall rule: He onely sheweth breesly by Michaels example, how intollerable the rage of these fellows is, whilst thei perui- ly rail vpon that whiche God dooeth honour. It was in deede lawfull for Michael,

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chael, to thunder vpon Sathan with extreame cursyng. And wee see how vehemently the Prophetes dooe sometymes enueigh against the wicked. But seeing Michael abstaineth from extreame sharpnesse, otherwaies lawfull, how outrageous is it to keepe no meane againste the Creatures whiche excell in glorie: But when he dooeth pronounce vpon them, he doeth not so muche wishe euill vnto them, as premonishe, what ende thei shall haue.

And that he doeth, least thei might cary any with them to destruction vnawares. He saith thei are the followers of Cain, who beeyng unkinde to God, peruerting his worshippe with an euill and a wicked harte, did bereaue hym self of the birtheright. He saith thei were deceined with rewarde as Balaam, because thei corrupt the doctrine of godlinesse for filthie lucre sake. But the Metaphor whiche he useth, expresseth somewhat more. He saith thei are caste awaie: That is, because thei intemperatnesse is cast awaie, as water that is spilt. Thirdlie he saith, that thei followe the gainsayng of Choz: Because thei

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thei trouble the good estate of the church.
12 *Blottes in your louefastes.* Thei which
read, emongst your Charities, doe not, in
my iudgement expresse the naturall mea-
nyng sufficiently. For he calleth $\alpha\gamma\alpha\pi\alpha\varsigma$
Fastes, whiche were vsed emongest the
godlie, for to testifie their godlie vnitie.
He saieth that suche bankettes are defiled
of vncleane men, whiche dissolutely after
cramme themselves. For there was great
sparyng and moderatiō. It was not ther-
fore meete, that raueners should bee ad-
mitted thether, whiche afterwarde should
intemperatlie cramme their paunche o-
therwhere. Many copies haue bākettyng
together with you. Whiche readyng if it
bee better liked, the sense shalbe, that thei
were not a reproche, but grceuous and
troublesome, as, thei that should without
feare stuffe their Bellies, of the common
charges of the Church.

Peter saieth somewhat otherwaies,
who writeth that thei are fedde in errour,
and that thei eate together with the com-
panie of the faithfull. As if he should haue
said, that thei doe vnadvisedly, who nou-
rishe

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rishe suche daungerous Serpentes: And that thei are twise fooles, whiche pamper their excellue riot.

And at this daie, I would God there were more iudgement in some good men, who while thei delite to bee too sauourable towardes the wicked, byng greate hurte to the whole Church.

Cloudes without water. The twoo similitudes whiche are in Peter, yet to one ende he knitteth into one. For, eche mispeth the boasting. Because these varletts, albeit thei promise many thinges, yet thei are barraine, and emptie within. As the Cloudes that are driuen with the stormes giue hope of raine, but by and by thei wast to nothyng. Peter addeth a similitude of a drie and emptie Fountaine. And Jude coupleth diuers Metaphors to one ende: that *Corrupt trees*: as at gather yng tyme the strength of trees decreaseth: After he calleth them *Trees without fruite*, plucked up by the rootes, *twise dead*. As if he should haue said, there is no iuyce within, how soeuer the leaues appeare.

13 *Rageyng waues of the Sea.* It maie more

Upon the Epistle

more plainly bee gathered by the wordes of Peter, why this was added: that is, because being puffed up with pride, thei bluster out or rather spue out proude wordes in a loftie stile. In the meane tyme thei do so bypug nothyng that is spirituall, that thei rather cast men doune to bee as voyde of feelyng as brute beastes. Suche, as is already said, are at this daie those phantasticall fellowes, who tearme them selues Libertines. Thou wouldest saie thei doe nothyng but thunder. For despising the common order of speeche, thei feigne vnto themselves I wot not what straunge farr fetched forme of utteraunce. After thei haue seemed to lift their Disciples aboue the Skies, thei sodainly fall into beastly errors. For thei imagine that that is the state of innocencie. When there is no difference betweene that which is filthie and cleane. Thei imagine that that is a spirituall life, while feare beyng set a parte, euery one doeth securely flatter hymself: that we become Gods, because God wholly taketh our spirites departyng out of our bodies. For whiche cause the simplicitie

of Sainēt Jude.

citie of the Scripture, is with more diligence and recurrence to be esteemed, least more finely playng the Philosophers thē is conuenient, wee approche not to Heauen, but rather bee ouerwhelmed in manifolde incomberaunces. We therefore callecth thē wandryng Starres, because thei dazzle y^e eyes with a vanishyng shew of light.

14 And Enoch the seuenth from Adam did before Prophecie of them, sayng: Behold the Lorde commeth with thousandes of his Sainctes.

15 That he might giue Iudgement against all men, and might rebuke al the vngodly amōg them, of all their wicked deedes, which thei haue vngodly committed, and of all their cruel speakinges, which wicked men haue spoken against God.

16 These are murmurers, complainers, walking after their owne lusts: and their mouth speaketh proude thynges, hauyng mens persons in admiration for aduantage.

ANd before. I thinke rather that this Prophecie was not wrytten, then taken

Upon the Epistle

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ken out of the *Apochripha* Bookes. For it maie bee that thei of olde tyme did commend this sayng to their posteritie, as a thing worthe the remembryng. If a man aske (seyng there bee many like saynges euery where in the Scriptures) why he did not cite this testimonie written out of some one of the Prophets, the aunswere is readie: that he would repeate from the furthest antiquitie what the Spirit hath pronounced of them. And this is the meanyng of the wordes. For he saith by name the *seuenth from Adam*, that he maie commend the antiquitie of the Prophesie: namely, that it hath beene alreadie in the former worlde. And whereas I haue said, that this Prophesie was knowne vnto the Iewes by reporte: if any man thinke o- ther waies I doe not strue: as neither of the Epistle also, whether it bee Iudes, or some other mans. Onely I followe that whiche is likely in thynges doubtfull.

Behold the Lorde came. The tyme past is put for the tyme to come, after the manner of the Prophets. He saieth that he shal come with thousands of Sainctes: vnder whiche

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whiche wordes he noteth as wel the faithfull as the Angels. For both shall set forth the tribunall seate of Christ, when he shall come doune to iudge the worlde. He saith thousandes, even as Daniell also 7. 10. doeth saie millions of Angels: least that the multitude of the vngodly, should as a ragyng Sea carrie awaie the children of God, whylest thei thinke that it will come to passe that the Lorde will at length gather his together, of whiche parte dwelling in heauen, is now hidden from our eyes, and parte lieth hidden vnder a great heape of chaffe. But the punishment that hangeth ouer the reprobate, ought to staie the electe in feare and watchfulnesse. He speaketh of deedes and wordes: because these corrupters did not onely muche hurt by their wicked life, but by their lewde and vncleane speech. And he calleth them hard speeches, for the shamelesse boldnesse wherewith beyng puffed vp, thei doe malepertly thrust in them selues.

16 These are murmurers. Because thei flatter them selues in wicked affections, thei are withall harde and frowarde, that

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thei are neuer satisfied: hence it cometh that thei alwaies murmur and complaine, although good men doe beare themselves kindly towardes them. He nippeth their proude speaking, because thei boast themselves proudly. But in the meane while he sheweth that thei are of a vile disposition: because thei flauishly abase themselves, for aduantage. And this vneuen dealing is commonly seen in such varlets. Where there is no man whiche maie staie their Pride, or there is no respect whiche maie let it, their Pride is intollerable: thei challenge any thing vnto themselves so impudently. But thei vilely flatter those, whome thei flatter, or of whom thei hope for some gaine. He taketh persons, for the outward greatnesse or power.

17 But ye beloved remember the wordes which were spoken before by the Apostles of our Lorde Iesus Christ: to wit,

18 That thei told you, that ther should be mockers in the last tyme, whiche should walk after the lustes of their owne ungodlinesse.

19 These

of Sainēt Jude.

19 These are thei which seperate them
selues fleshly, not hauyng the Spirit.

B Vt ye. Now he setteth the warnynges
of the Apostles whiche were freshe in
memorie, after the auncient Prophecie.
This worde, *mnemorete*, that is remember,
it maketh no greate matter, whether you
reade it in the Indicatiue moode, or in the
Imperatiue moode. For the sence remai-
neth one, that thei which are armed, ought
not to bee astonished, with the Prophecie,
whiche he citeth. We vnderstandeth the last
tyme, wherein the state of the Church be-
yng renued, doeth receiue a settled condi-
tion to the ende of the worlde. And it be-
gan from the first commyng of Christ. We
calleth them Drunkers after the maner of
the Scripture, whiche beeyng drunken
with a wicked and prophane contempt of
God, doe breake out into a beastly despi-
sing of his power: so that no Religio doth
keepe them any moze in their duetie: be-
cause no feare of the iudgement to come,
no hope of eternall life doeth stick in their
myndes. As now a daies the worlde doeth
euery where swarme with hauyng no God

17

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but their owne bellie Epicures which despise God, who quite casting a side all reverence, do furiously scoffe the whole doctrine of godlinesse as a tale.

19 *Whiche seporate.* Many Greeke Copies haue a Participle absolute. Others add *αὐτοὺς*; but almost in the same sence. For he vnderstandeth that thei make a departure from the Church, because thei can not beare the yoke of discipline, as whiche beyng giuen to the flesh, doe abhorre a spirituall life. The fleshe here is set against the Spirit, that is, the grace of regeneration: and therefore it doeth signifie an euill disposition, suche as is in men not yet borne a newe. For in this nature whiche goeth out of kinde, whiche we draw from Adam, is nothing but a grosse and earthly thyng: that no parte of vs doeth aspire vnto God, till we be renued with his spirit.

20 *But ye, beloued, edifyng your selues in your moste holy faith, praying in the holy Ghost.*

21 *Keepe your selues in the love of God, looking for the mercie of our Lorde Iesus Christ vnto eternall life.*

22 *And*

of Saint Jude.

22 And haue mercie on some, putting
difference:

23 And others saue through feare, pul-
lyng them out of the fire, hatyng al-
so the garment spotted by the flesh.

24 Now to hym that is able to keepe
you free from sinne, and to present
you faultlesse before the presence of
his glorie with ioye,

25 To God onely wise our Saniour bee
glorie, and maiestie, and dominion,
and power now and for euer, amen.

B Vt ye &c. He sheweth the waie wher-
by thei may ouerturne all the engines
of Sathan, to wit, hauyng loue so ioyned
with faith, as though thei did watche in a
holde buttill the comyng of Christ. But
as he is much and usuall in borrowed spee-
ches, so here also he hath his maner of
speeche whiche must byerfly bee noted. He
commaundeth in the first place that thei
bulde themselves in faith. Whereby he
signifieth that the foundation of faith must
be helde fast: but that the first instruction
is not sufficient vnesse thei strine daily to
goe forwarde, whiche haue already laied

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the foundation in a right faith. We callethe their faithe moſte holy, that thei maie reſt ſoundly vpon it, and leanyng vnto the ſtrength thereof, maie neuer wauer. But for as muche as the whole perfection of man doeth conſiſt in faith, it ſeemeth to be an vnſeemely thyng that he biddeth to builde an other buildyng, as though faith did onely begin a man. The Apoſtle aunſwereth this queſtion, when he addeth by and by, that men are builded vpon faith, loue being ioyned withall. Unleſt it may be that ſome man had rather take it thus, that men are builded in faith, ſo farre as thei profite therein. And truly they daily goyng forwarde in faith, doe cauſe that it riſeth into a full buildyng. By this meanes the Apoſtle would teach, that we muſt growe in faith, that wee muſt bee earneſt in prayer, and that wee muſt holde faſt our calling in loue.

Praiyng in the Spirit. This is the waie of continuance, if wee bee inſtructed with the power of God. Therefore, as often as wee ſpeake of the conſtantneſſe of faith, we muſt ſtie vnto prayer. And becauſe we
commonly

of Saint Jude.

commonly praie flaighlie, he addeth, in the Spirite: as if he should saie, that there is so greate slacknesse, and so greate coldnesse of our fleshe, that none can praie a right, vnlesse he bee stirred vp with the Spirite of God, that wee are so readie to mistrusts and fearfulnessse, that no man dareth call God Father, except the same Spirite doe teache hym. For, fro hence commeth carefulnessse, hence heate and earnestnesse, hence chearfulnessse, hence hope of obtainyng, hence finally come those unspeakable groynnges, of whiche Paule speaketh. Rom. 8. Therefore, Jude teacheth not without cause, that no man can praie as he ought, except the Spirite bee his guide.

21. *Keepe your selues in Loue.* We placeth Loue as the keeper and guide of our life: not that he maie set it against the grace of God, but because this is the right course of our callyng, if we goe forward in Loue. And because many thynge doe intice vs to backsliding, that it is hard to keepe our selues sounde vnto God vnto the ende, he recalleth the faithfull vnto the laste daie. For the verie waityng for that daie, ought

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to staie vs vp, that wee neuer fainte. Otherwise wee muste needes quaille euery moment.

And it is to bee noted, that he will not haue vs to hope for eternall life, but from the mercie of Christe. For, he shall so bee our Iudge, that he holdeth the free benefite of Redemption, purchased by hym, as a rule to iudge by.

22 And haue compassion on some. He ioyneth an other exhortation, how the faithfull ought to behaue them selues in correctyng their brethren: that thei mate byng them vnto the Lorde.

And he teacheth that thei are diuerslie to bee dealt with, to wit, euery manne, according to his disposition. For, towarde the gentle, and suche as are willyng to be taught, wee must vse gentlenesse. Others are more harditherefore, to be brought vnder with feare. This is the puttyng of a difference whiche he spake of. The Participle διακονωμενοι, that is puttyng difference, I knowe not why Erasmus should rather chuse to translate it Passiuelie, seying it is doubtfull: and the Active signification,

of Saint Jude.

fication, doeth farre better agree with the text. Therefore the somme is, that, if wee will prouide for the safetie of them that do fall. We must consider the inclination of euery manne: that thei whiche are gentle and tractable, bee gently called backe into the waie, as worthy of compassion: but if any be stubberne, let hym bee corrected more sharply. And because sharpenesse is almoste hurtfull, he excuseth it by the necessitie, because thei cannot otherwaies bee preserved, whiche doe not followe good counsailes of their owne accorde. Further, he useth an excellent borrowed speeche. For, where there is no daunger of burnyng, wee doubt not with violence to pull hym, whom we desire to haue safe: neither in deede were it enough to beckon with their finger, or gently to reache out the hande. So also their safetie is to be prouided for, whiche would not come vnto God, but cast thei were hardly drawne.

The old interpretation doeth farre differ: whiche readyng is yet found in many Greeke copies. Remoue thein that are iudged, saith the old interpreter. But that

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former sence dooeth better agree : and in my iudgements it is true and naturall. The woorde to keepe, is translated vnto menne: not that they are authours of saluatie, but Ministers.

23 *Haryng*. This place, whiche otherwaies dooeth seeme darcke, shall haue no hardnesse, the borrowed speeche being wel expounded. He willeth that the faithfull doe not onely take heede of the touching of vices: But that no infection doe fasten vpon them, he teacheth that whatsoeuer is nere and alied, be auoided. As if we speake of in chastitie, wee will saie that all prouocations to luste muste bee taken awaie. That shalbee yet made more plaine, if the speeche bee made full: to wit, that we hate not onely the fleshe, but the garment which is defiled with the touching of it. For this note *μου* : and, serueth to amplification. Therefore, he doeth not so muche permit euill to bee nourished by sufferance, that rather he hideth all preparations, and all additions as they call them, to be cutte of.

24 And to hym that is able to keepe. He shutteth vp his Epistle, with the praise

of



An Epistle of M. Ihon
Caluin, containyng diuers neces-
sarie pointes of knowledge tendyng to
constancie in the truche in the
tyme of affliction: writ-
ten to a Freend.

Epist. 144.

Caluin. N. S. D.

To certayne controuersies of
godly Bretheren.



THE calamitie of y^e Church
doeth not a litle greene
vs: but because God doeth
now seme to loose the ra-
res of Sathan and the wic-
ked, that he maie exercize those that bee
his, we must paciently beare our estate. In
the meane tyme he is to be intreated, that
for his mercies sake he will spare y^e weak-
nesse of his tender and litle flocke. But
who so thinketh that it goeth miserablie
with

of M. Jhon Caluin.

with the Church, so often as it is assailed
with the furie or cruell violence of ene-
mies, doe not yet knowe the very ground
of Christiā warfare. Hence is that doubt-
fulnesse that hath crept into the myndes
of many, and now doeth possesse them.
Whether it bee lawfull for the godlied
haue secreete meetynges, and in the night.
For wee see that iudgement is cheefly gi-
uen by the successe, then the which, there
is nothing more out of order. Of late whē
without danger thei might come toge-
ther, thei also thought that without all
controuersie their obedience was accep-
table to God: now when trouble is sprung
vp, doe thei dispute whether thei suffer pu-
nishment for their rashnesse? By this mea-
nes will shortly be condemned the confes-
sion of fatche, whiche doeth more kindle
the rage of the wicked. Finally, according
to these Iudgers it will not be good to fo-
lowe Christ, except in prosperitie. Paule
did not without cause, place the scottings
of Iſraell in the highest degree of perse-
cution: because therein is more daunger
by deciding, and reproches, then by armed
crueltie.

Galat. 4. 29.

An Epistle

cruelitie. If the wicked see vs pressed with aduersitie, thei triumph at our afflictions. Here if our constancie doth begin to quail, thei hurt more greenously with their word then with sworde. But that sayng of Dauid was to be helde: because we trust in the living God, wee must not onely suffer persecution, but slanders. Let vs therefore fall to remembraunce the example of Christ, whom Sathan laboured to wound with his venomous Dart. He trusted in God, let hym deliuer hym if he will, least we stumble so oft as we seeme to be giuen vnto the desire of the enemies. But if at the first pushe the Bretheren be either feared or disquieted, it is your dutie to staie them vp, least thei fall doune, or also to raise them vp, that thei maye againe recover their strength: and not therefore to faile from their godlie endeuour; because it gaue the wicked an occasion to be truell. For if the matter be weighed by it self, the answer will be plaine, that their private and secrete meetynges, were not lated to the Apostles charge for a fault. The malicious enemies might then also object, that

of M. Iohn Caluin.

that men and women could not come to-
gether in the night and secretly without
suspicion. And there is no doubt but thei
were burdened with many slaunders: and
when a Garison of Souldiers kept watch
at Ierusalem, this might seeme to be con-
trary to the publique peace. And yet they
ceased not for all that. We see that when
Peter was taken prisoner, thei were ga-
thered together in the house of a widow.
Neither is it needefull here to gather ex-
amples, because it is knowne to haue been
in dailely vse with them: as Histories wit-
nesse, that the godly Martirs haue had ca-
ue for their Churches. All be it this was
subject to no small reproof, that thei might
be suspected either of theft, or of some o-
ther wickednesse: yet because necessitie
did so enforce, thei despised with valiaunt
myndes the reproches whiche thei knewe
to be commonly spread. So now our bre-
theren are armed with a moste excellent
defence, if Magistrates will suffer them
freely and openly to call vppon the name
of God, that thei will then gladly come a-
broad, nor will thei doe any thyng in se-
crete:

Act. 12. 12.

An Epistle

crete : but because by their tyrannie they
are forbid, yet that they follow that meane
whiche is moſte farre from tumulte. The
ſame is to bee thought of Matrimonie,
whoſe bleſſyng (as they call it) in the Pa-
pacie is meere prophanation. And yet in
reſpect of politicall order, it can not be cal-
led a ſecrete Marriage, whereof there is a
Regeſter kept. But that holineſſe there-
of ſhould be polluted and defiled with ſu-
perſtitious, is by no meanes to be ſuffered.
All be it night Burialles are not without
cauſe condemned by the Lawes : yet in
vaine doe they cloake their delicatenefſe,
who in the Burialles of their friends do
whapp and intangle them ſelves with
ſacriledges. The ſame reaſon ought to
holde in Baptiſme. For all be it there bee
before them a moſte preſent daunger, yet
will not that therefore be lawfull, whiche
God doeth manifeſtly forbid. We knowe
that in the Papacie Baptiſme is corrup-
ted with many deſilpings, and is almoſte
adulterated. If no feare hinder, it will eaſi-
ly bee agreed vnto among all the goodlie,
that it is not lawfull for Fathers to offer
their

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their childre to a defiled Baptisme. Therfore, to take an excuse by the daunger is too scrupolous, as if the matter it self should thereby chaunge the nature thereof. For wee knowe that the testimonie of Godlinesse is more worth before God, then that it ought to giue place either to threacninges, or terrors, at the least where feare doeth vige vs to dissimulation, whiche is a secrete approuing of that which is euill. Therefore, as for charities sake wee labour together with our Bretheren: so it is not in our power to free them from the insoluble lawe of God, whiche by no meanes maie bee broken. And if the Iewishe women in tymes past did not feare in Egypt, to deliuer the children of other men from the sworde of Pharao, to put their owne liues into daunger, it is foule for parentes to bee amazed with feare, that so muche as in them lieth, thei defile the soules of their children. These thynges I haue breefly written to you according to the iudgement of our companie, good sir, and right reuerende Brother, the Lorde guide you alwaies with his Spirit, blesse

C. J. your

Exod. i. 17.

An Epistle

your holy labours, and keepe you in safe
memory the Church committed to
your charge, your fellowe labou-
ers also God hartely salute
you. At Geneva.

FITZIS.



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